THE CHARACTER OF A Good Woman,

Both in a Single and Marry'd State.

IN A

Funeral Discourse

On *Prov.* 31. 10.

Who can find a vertuous Woman? for her Price is far above Rubies.

Occasion'd by the Decease of

Mrs. *Elizabeth Dunton*,

Who Died *May* 28. 1697.

With an Account of

Her Life and Death;

And part of the *Diary* writ with her own Hand:

With a *Preface*, containing a Brief History of several Excellent Women.

By *Timothy Rogers*, M. A.

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THE
Epiſtle Dedicatory.

To the Ladies that are Religious and Good Humour'd, both in a Single and a Married State.

LADIES,

THE *Sweetneſs* of your Humour, and the Humility of your Religion, which have an Air

of Kindneſs and Condeſcenſion inſeparable from them, aſſure me that I have nothing to fear from you; whileſt I look on others, I ſee ſomewhat Cloudy and Tempeſtuous, but with you there is nothing but what is Calm and Serene. The *Atheiſt*, that disbelieves an Heaven, may look in your Faces, and ſee a great deal of it there, as alſo in your Actions, where there appear thoſe amiable Graces, which plainly evidence their Original to be from above. Without you we ſhould have

have no *Summer*, but conſtant *Winter*; lowring and Uncomfortable Weather. The bad natured, and the wicked Women, are always raiſing Storms; when a Man comes out of their Converſation into yours, he comes as into another *Climate.*

Other Women need the Flatteries of Poets, the Studied Speeches of Lovers or Friends, the finery of Dreſs, but you need none of theſe little things to Recommend you: As to the latter, you are not Finical;

for you consider, That what pains soever you take to cloath your Selves to advantage, you must be undrest by Death. Though the Vanity of this Age has invented very curious Dresses for the Grave, yet a poor consuming Body takes no pleasure in them. Your Inward Beauty is too great to be confin'd in your own Breasts, it *adorns* you, and *comforts* others. You are like the *Milky-way*, full of Stars, that both Enlighten the World, and one another. Whilest I look upon

good

good Humour and the *Grace of God* together, I am like one looking on two great Lights at once, I am dazled with exceſs of Splendour; I wonder, but cannot expreſs my wonder. Your *good Temper* makes you near the Kingdom of Heaven, and your *Religion* brings you quite thither.

Other Women rig themſelves with a world of art to make People ſtare upon them, but you, like *Chryſtal*, ſhine with a native unaffected brightneſs: Your *good Qualities* are like Jew-

els, that are excellent not only by the Opinion of others, but their own intrinsick worth, as every one must grant, that a *Diamond* is much finer than a *Pebble.*

I have endeavour'd to draw the *Picture* of one of your Number, or rather I have endeavoured to copy from an excellent Original, which has a great deal of fineness in it, and is full of Inimitable Sweetness and Majesty; a *Heroine*, and of Royal Extraction. I may say of her, what some say of *Corregio*, *That in the Con-*

Conduct and Finiſhing of a Picture, *he did Miracles: for he painted with ſuch union, that his greateſt Works ſeem'd to be but the product of one Day, and appear'd as if ſeen in a Looking-Glaſs.* He drew every thing with Nobleneſs, Grace and Delicacy. I am ſenſible I want a great deal of that Vivacity, and force of Imagination, and that curious Felicity which is neceſſary to one that would make a finiſh'd Piece, eſpecially when a celebrated Beauty, and a fair Lady ſits. I am far from pre-

pretending that I have reach'd the Strength and Beauty of the Original, but if I mistake not, I have hit some of her Features. However, I'll send the *Readers* that do not like my *draught* to you, and there they'll see that Vertue to the Life, which cannot be so well expresst in the warmest *Colours.*

Your Fair Sex and your Piety are now and then derided by People of brazen Fore-heads, and little Breeding. 'Tis their Talent to find fault, and they can no more

more give over Railing, than a discontented Wit can cease to be Satyrical, or a Scold hold her *Tongue*. These poor little Pretenders to something extraordinary, whilest they would shew their Ingenuity, manifest their Malice; whilest they snarl at you they break their own Teeth; they cannot but love what they discommend, and their Consciences give their Tongues the Lie. They are like some Sinners of the first Rank, who glory in their shame, and appear to be more

more wicked than they *really* are, and brag of Vices that they never had. They rail at you to give their croſs Humours vent, and call you by all that *they fancy* to be bad; juſt as the *Indians*, becauſe they are *black* themſelves, paint the Devil *white*. They rail at your *Wit* and *Beauty*, becauſe they never had *any* of their own: As ſome weak People cry down *Human Learning*, becauſe *they* never knew what it was: They are like the late Philoſophers, who find *Spots* in the Sun himſelf. You,

You, *Ladies*, are like the *good Woman* in the *Text*, all over valuable; and like her who has not only Jewels hung here and there about her, but is herſelf a Treaſure. I am ſtrangely taken with her Goodneſs, and would go as far to ſee ſuch an one, as the Queen of *Sheba* went to ſee *Solomon*, but that I need not, for we have theſe Jewels near us, in having you.

You are not like thoſe who have great Virtues and great Vices too, but you diſtinguiſh your ſelves

selves from all others, by an unaffected Sweetness and Piety; all your Actions are like the Smiles of sleeping Infants, without Disguise or Art. When you meet with those that are Ingenious, you make them more so: the quickness of your Discourse and Conversation, makes those who come into your Company dull, to go away Improved and Better'd.

Such as you are must be Praised, seeing *your Humility* will not allow you to Praise your selves. The Scripture

Scripture compares you to *Rubies*: And who sees their Excellency when concealed in the dark? You are to be brought into the Light; real Jewels do not fear that, which the false cannot bear. Happy is the Man that finds them; happy is he who when he has found them gives them all that Respect and Love which they deserve. As to you that are *Married*, you make your Husbands happy; and he that leaves you, to follow other Women, is in some Sense,

Senſe, like the Devil, that could not be content, even when he was in Heaven. As for you that are *Single*, you ought to Marry, and to bleſs the World with a Race of good Natur'd and Religious Children; and to chuſe ſuch for your Husbands, that have theſe admirable Qualities, and to allow a little for their Vertues; to take leſs Money where you find Senſe. For as an excellent VVriter ſays, A VVoman that reſolves to be what ſhe ſhould be, when a VVife, ought to

to deliberate much upon a Choice, which ſhe can probably make but once; and not needleſly embarque her ſelf on a *Sea*, ſo infamous for *Frequent Shipwracks*, only becauſe ſhe is offer'd *a fine Ship to make the Voyage with.* Do nothing without the *Advice of your Parents*; but if they would tie you to a *Poſt* becauſe 'tis gilded, pray to God to give them more Wit. I know you have too much to be in *Love with thoſe whom you never ſaw, and whom they'll gravely tell you, you muſt*

have, because they are Rich; you had better walk a Foot with an *Ingenious honest Man*, that loves *God* and *you*, than ride in a *Coach* with one that it may be has his *Bags* full, but his *Brains* empty; and who can make you *fine*, but not *easie*; which is the *Lot* of many who are taken *more with what is Gawdy*, than what is *Good*.

Unhappy are the Ladies that must be constrained to worship an *Image*, because 'tis of Gold; but happy is a *Man* and *Woman* too, when their *Graces* are match't as

as well as their *Perſons*: when *good Humour and Grace meet*; they are two *Jewels*, that make each other more ſparkling, and judge not of real *Worth* by *outward Appearance*; for a *Peacock* has finer *Feathers* than an *Eagle*. There is nothing, as I have ſhewed in the following *Treatiſe*, that *Men* and *Women* ought to be more wary in, than *Marriages*. On the day of their Solemnizing that, they enter into an *happy* or a *miſerable Life*. *Wealth in our Matches* (ſays Biſhop

Hall) should be as some Grains or Scruples in the Ballance, superadded to the Gold of vertuous Qualities to weigh down the Scales, when it is made the substance of the Weight, and the good Qualities the Appendance; there is but Earth poized with Earth; which, where soever it is done, it is a wonder if the Children prove not the Parents Sorrow, or the Parents theirs. Many a Man passes by an *Ingenious Woman*, to chuse one that is *Rich*; he mistook a *Glow-worm* for a *Diamond*; his *Understanding* was

was benighted: And when he has her, is ſoon weary of her, only her *Money* enables him to keep other Company; and many a Woman will have a Gentleman juſt ſo rich, though he be a very Fool, and have no Goodneſs. O what a ſweet Harmony is in *the rattling of Dice*, in *the noiſe of Dogs!* What Glorious Pleaſure in *Converſation*, when all the talk is of *Hawks* and *Hounds*, and *Horſe-Races*, and the *Delightful Bottle*? Is not this *Charming Entertainment* for

a Religious and a witty VVoman?

You, *Ladies*, by your *Beauty*, and *Wit*, and *Goodneſs*, have a vaſt Influence upon *Men*; when they are Angry, you wiſely lay the Storm: the very *Sorrows* their *ill Carriage* gives you, proves at length to your Advantage, as *Pearls* are formed in the *Sea*. Happy is the Man that has obtain'd one of you, and has VVit to prize you according to your Value, and Temper, to make your Life eaſie.

You

You muſt have a powerful Influence, that have *Love*, and *Sweetneſs*, and *Religion*; when even *bad Women* have done ſuch *mighty things*. You know a *Woman* overcame that *Sampſon* whom all the *Philiſtines* could not overcome; but had he had as much judgement as ſtrength, he would not have been ſo raſh in his Proceeding. 'Tis ſaid, *Judg.* 14 2. *He ſaw a Woman, and was for having her to be his Wife*; and the Reaſon he gives his Parents, *v.* 3. *Get her for me, for ſhe pleaſes me well.*

He was ſmitten with her at the firſt, and *deeply* in Love with her, which was not wiſely done. Blind was his Affection, and obſtinate his Will: He was ſo zealous for the Match, that he went to Court her, even when there was a *Lyon* in the way. He ſaw her, and ſhe pleaſed, but he did not know what her Temper was, and yet on that greatly depended his *Felicity*. Well might his Father upbraid him: *Is there never a VVoman among the Daughters of thy Bre-*

Brethren, or among all my People, that thou goeſt to take a VVife of the Uncircumciſed Philiſtines? Solomon, who was noted for VViſdom, was fool'd in a VVife, and expoſed himſelf to Scorn, in marrying *Pharoah's* Daughter, as if none were good enough amongſt all thoſe of the true Religion. Even him did *Outlandiſh VVomen make to ſin*, Neh. 13. 26.

He is a *wiſe Man* that ſeeks for a *good Woman*, and obtains her, though even among the *good VVomen*, ſome

are better than others. Tho one that's Good, exceeds a thouſand Bad, as *One Diamond* is better than a *Load of Pebbles*. Yet there are Degrees of Goodneſs even among the Vertuous; As Precious Stones are all valuable, but ſome have more worth than others. Gold was *always* an excellent Mettal, but the Gold of *Ophir* was the Fineſt and moſt Choice: Even the Duſt and Oar of Gold is Fine, but when Coined, 'tis much more Eſteemed. Pearls and Rubies are all choice

choice, but some exceed others in their Lustre and Magnitude; as the *Topaz* of *Ethiopia*, the most Famous, which was of a curious Green, of a lively Spring Colour, that surpast the Beauty of the fairest Meadow, and feasted the Eye with fresh Delights. Among Pearls, the Oriental are the most Beautiful; of all Rubies, the Carbuncle of a Flaming Red, and Dazzling Glory; of a Crimson, fiery Splendour. *Boaz* shew'd himself a true Judge of Worth, to take

one

one he liked for her Vertues, though ſhe was ſo poor, that ſhe had nothing but what ſhe Gleaned from the Field.

To you, *good Ladies*, your Humility gives a vaſt Advantage, and makes you valued by God and Men; for an Humble Mind is a ſign of many Vertues; the Eares of Corn that are moſt full, hang their Heads down; but thoſe that are empty hold them high: For as (to uſe the Words of an Eloquent Writer) a precious Pearl

is

is Orient and Medicinal, becauſe God hath placed thoſe Excellencies in it, for Ends of his own, but it ſelf is dead to all Apprehenſions of it, and knows no Reflections on its own *Value*, only God is magnified in his Work; ſo is every Holy Perſon mortified to all Singularities that God has placed in him, and gives God all the Glory.

I confeſs, I have made you a very *long Viſit*, but your Company is ſo *very good*, I am loath to leave it. I am never weary of

good-

good-natured People; the *fair* and *good* I always admire, but as for the *bad* I deſire not to be acquainted. You that are marry'd, even to *bad Husbands*, may by *your Goodneſs* change their Hearts. *The unbelieving Husband* (ſays the *Apoſtle*) *is ſanctified by the believing wife*: And thoſe that love to ſearch old Hiſtories tell us, this has been verified, that *S. Cecily* converted her Husband *Valerianus*, *S. Theodora* converted *Siſinius*, S. *Monica* converted *Patricius*, S. *Clotilda* perſwaded:

King *Clodoveus* to be a Christian, and S. *Natolia* perswaded *Adrianus* to be a Martyr; for, as one says, they having their Conversation Honest, and Holy among the Unbelievers, shined like *Virgin tapers in the midst of an obscure Prison*, and amused the *Eyes of the Sons of Darkness* by the Brightness of the Flame.

Whilst I have commended the *good woman*, I have only held the Glass, in which you that are vertuous may see *your* own Faces. I have drawn *your* Picture, and have

have taken ſome Pains to make it Graceful and Reſembling, though I know it is far ſhort of what it might have been, if done by another Hand.

The Character of a *vertuous Perſon* in *Prov.* 31. is Compleat, and appears there in ſtrong and undecaying Colours; and for any VVoman to tranſcribe that, and practiſe it, is at the ſame time to be moſt excellent.

You Ladies Command our Sex: when they ſtrive to pleaſe you, 'tis that Poets

ets are most Poetical, and Orators most Eloquent: They write with a peculiar warmth and Zeal, when they write of You.

The Desire they have to be right in *your* Opinion, gives a *Beauty* to their Thoughts and a *Smoothness* to their Composures, and makes them all Exact like *your Selves.*

Your Sayings, the Men treasure up, your Names they prefix to their Books. And we find, even in the *Scrip-*

ture its self, one *Epistle*, dedicated to an Elect Lady? The Men wonderfully admire you, and the best of them are most constant in their Admiration. God put a great Honour on your Sex, seeing he said *it was not good for Man to be alone, even in Paradise*.

Paradise would not be such a lovely place if *Eve* were not there; to some of You we are beholden for very excellent Books, in which there is, the *Beauty of the Woman*, and the

the Reason of the Man.

To you we are beholden greatly for the Devotion and Numerousness of our Assemblies, for you are without flattery, generally more serious than the Men, and you help to make them so; you are as far beyond us in the fervors of Devotion, as in the tuneableness and sweetness of your Voice; there is a mighty difference indeed between you, and bad Women; theirs is an Artificial, Yours a Living De-

votion, they are like ſome Pictures at a Tomb, where we ſee bended Knees and Hands lift up, but there is no Life nor warmth within, though at a diſtance they look very well.

Some Ladies read nothing but *Plays and Novels*, and the like Compoſures of Witty Men, but ſuch as might better Anſwer it to God and themſelves, if they would, by the advantages they have in being Maſters of good Language and a ſmooth

ſmooth Style, and a dextrous turn of thought; ſtrive to reform and mend the world, and expoſe Vice of all ſorts, inſtead of giving it ſoft and eaſy Names, which ſweeten the Poiſon to make it palatable. Thoſe Perſons that Read nothing but what is diverting, are, methinks, like thoſe that live on ſawce inſtead of ſolid Food, it may reliſh for a while, but it muſt needs vitiate their Appetites and be injurious to their Health. The *ſeriouſneſs* of our de-

parted Friend, Mrs. *Dunton*, whose Death occasioned this Discourse, kept her from the Pomps and Vanities of the Age, that though the Church was dear to her, yet the Theatre never had her Company.

You that are Good, prize the Scriptures more than all other Books, and find there those agreeable Truths that at once please and satisfy; from thence you draw that Calmness which

which is your Ornament and your Comfort; and which gives us Peace in a Time of War.

If at your Leiſure Hours you will give *this Book the Reading*, and whilſt you ſurvey this *Picture*, forgive the Omiſſions of the Painter, and let this *Character* have your Charity, becauſe it cannot but bear your Critick, nor the ſharpneſs of your Eye, as alſo let your admirer, the *Poor Author*,

have your Prayers, and good wishes, it will be a mighty kindness to him,

Who is,

Without a Compliment,

Good Ladies,

Your Humble Servant,

Tim. Rogers.

THE

THE PREFACE.

Containing

An Hiſtorical Account

Of Several

Excellent Women

THere *have been in* All Ages *ſome Women whoſe* Quality *and* Vertues *both were very great.* Sarah *was Remarkable for* the Comelineſs of her Dreſs, *for* the Meekneſs of her Spitit, *and* her Reſpectful Carriage and Duty to her Husband. Rebeckah *was no leſs*

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Eminent for her Modesty and Purity, *for* her Beauty and Extraordinary Civilities to the Servant *of* Abraham, *when he went to procure* a Wife for his Young Master. *The* Greatness of her Family *did not make her stately, nor to* disdain Labour, *or an* honest Employment, *though to appearance* very mean. *This Good Lady was willing to take her Friends Advice in the* Disposal of her Self. *And when she understood what a Concurrence of Extraordinary Providences attended* Eliezer *to her, she was not unwilling to listen to his Motion. Though I question not but* the Jewels *and* Ear-Rings *too, had their Influence on the* Young Woman, *who was told of her* designed Husband one day, *and went to* meet him the very

next;

next; *as may be seen*, Gen. 24. 54. *to* 59. *together with the Bleſſing that they gave her when ſhe went away*, *v.* 60. Thou art our Siſter, be thou the Mother of thouſands of Millions, and let thy Seed poſſeſs the Gate of them that hate thee,

Happy were thoſe Early Days, when they did not expect tedious Compliments, and a Long Attendance.

Among all the Fine Women *in the Firſt Ages of the World, there was none more Fine than* the Lovely Rachel, *a Lady that was* Beautiful and well-favoured: *Grace appeared in her very Looks. She had, no doubt,* a Serene Fore-head, a Gentle Eye,

a

a Graceful Carriage, *and* a Winning Sweetneſs *in all ſhe ſpoke or did.*

This Perſon, that had ſo great a ſhare of Beauty *above many other Women of the Age, thought it no Diſparagement to her* Vertues *or* her Quality, *to be very Condeſcending.* Pure were her Thoughts, Honeſt her Calling, *and* Innocent her Life; *Every way as* mild as the Sheep ſhe fed. *'Tis ſaid,* Gen. 29. 18. That Jacob loved Rachel. *And indeed it would have greatly reflected on his Judgment, if he had not admired ſo much* Sweetneſs *and* Beauty as there were in her. *One endowed with ſo much* Goodneſs, *muſt needs* command Honour and Reſpect. Jacob *was tranſported to meet with ſo*

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Excellent, *and* ſo Rare a Perſon. *And he ſhewed himſelf a* True Lover *by his* Conſtancy. *He was not like the Whiffling, Giddy ſort of Men, that Cringe and Flatter, and Extol* one Woman *one moment, and do the ſame to* another *the very next. This* Patriarch *was ſo* faithful and ſincere a Lover, *that he ſerved* Fourteen Years *for his* deareſt Rachel. Seven Years *before he had her ſiſter, and* Seven Years *afterwards; and the* latter Seven *were, I ſuppoſe, like the firſt;* They ſeem'd to him but a few days, for the Love he had to her, Gen. 29. 20.

I queſtion whether his Patience *had been ſo* Long-liv'd, *had he not been* aſſured that he ſhould have her at the laſt. *But with*

with that, Two Sevens, *or* Two Twenties, would have seemed short and easie to him.

With a great Respect to her, the Elders, *many Years after her Death, thus expressed themselves to* Boaz, The Lord make the Woman that is come into thine House, like Rachel, and like Leah, which Two did Build the House of Israel, Ruth 4. 11. *Well might* Rachel *be* mention'd first; she was his chosen Wife, and Best Beloved; *but her* Sister *was forced upon him.*

I might instance in the Mother *of* Moses, *for her* Tenderness, *and the* Care *she toook of her Young Son. In* Miriam *and* Deborah, *one a* Prophetess *and*

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the other a Judge, *and both* musical. *Remarkable was the* Timbrel, *and the* Dance *of* Miriam, Exod. 15. 20. *And no less Observable was the* Song *of* Deborah, *who was both a* Ruler *and a* Poet, Judg. 5.

To these I might add Ruth, *a Vertuous and a Good Woman: So shining was her Goodness, that it was every where taken notice of,* Ruth. 3. 11. All the City of my People doth know that thou art a Vertuous Woman.

The Daughter *of* Jephthah *is never to be forgot for her* Extraordinary Dutifulness and Care to please her Father. *When she saw the* Joys *of his* Victory *damp'd by his meeting her,*

she

she spoke these admirable words, Judges XI. 36. My Father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth. *She would not have him* grieved, *tho she* died. *Though the* Father *was to blame for the* Rashness of his Vow, *yet the* Young Virgin *deserves* Immortal Honour, *in that she was very well content to let her Father do unto her according to his Vow.*

Esther *was one of the Best Women, and the most Beautiful*, Chap. 2. 7. *No Man looked upon her but he valued her*, Verse 15. *A Person of great Love to her Countrey, full of* Devotion; *for she and her Maids fasted together; full of* Courage, *and*

and Admirable Zeal *to the* Jews, *and ventured her Life to save them, by going unto the* King, unsent for, *which was contrary to* Custom; *but what could he refuse to so fair a Petitioner?* He held out to her the Golden-Scepter, and granted her Requeſt.

I might also instance in the good-natured Woman *that was so Obliging and Civil to the* Prophet, 2 Kin. 4. 9. *Her* good Nature *made her* Kind *and* Hospitable. *She made him* a Chamber in the Wall, *and set him there* a Bed, a Table, a Stool, and a Candleſtick. *She had* Senſe *enough to know that* Noiſe is an Enemy to Study, *and that* Clamour and Hurry might unhinge a Prophet. *She wisely*

provided for him a Private Retirement; *the Heartineſs of her* Entertainment *pleaſed the* Prophet, *though there was nothing in it* Curious, Splendid, *or* Chargeable.

I might add the Example *of* Abigail, *a moſt* Prudent Woman, *though her* Parents *had Marry'd her to a* Churle. *It was the* Money *and not the* Man *they made their* Daughter marry. *A moſt* Admirable Perſon, *that by* Her Wiſe Carriage *and* Seaſonable Preſents, *ſoftned the* Rage *of* David, *and kept* Ruin *from* Her Houſe.

The Queen of Sheba *was, no doubt, Her ſelf, a very* Ingenious Woman; *otherwiſe, ſhe would*

would not have gone so far to see so wise a Man *as* Solomon. *A strange* Thirst after Knowledge, *that she undertook so* Long *and* Chargeable a Journey, *as from* Ethiopia, *or* Sabæa, *to* Jerusalem; *and she discover'd the* Liveliness of her Apprehension, *for 'tis said she came to prove the* Wise King *with* Hard Questions, 1 Kin. 10. 1. *She had a Mind to be resolv'd in some* Particulars that had puzzled her and her Philosophers at home, *and she shew'd her* Wit, *by* Admiring and Commending a wise Man when she saw him, *v.* 6, 7, 8, 9. and as a Testimony of her vast Respect, gave him many Talents of Gold, Rich Spices, and Pretious Stones. *These* Examples of good Women, *the*

Old Teſtament *furniſhes us with, and* many others as excellent *we meet with in the* New; *and of all the reſt, the* moſt Famous, the Bleſſed Virgin Mary, *who was honoured above all others, to be* the Mother of the Meſſias. *And by bringing forth a* Saviour *took away the* Reproach *that was upon the* firſt Woman *for her being* deceived, *and* deceiving of the Man. *The* Happy Fruit *of her* Womb *removed the* Poyſon *that was introduced, by taſting of the* Forbidden Tree.

She had a Priviledge, *which all the* Queens and Ladies *beſides never had, to bring forth* the Bleſſed Seed. Precious *and* Honourable *was the* Veſſel *that carried ſo* great a Treaſure: *She was* highly favour'd, *full of* Grace;

She

ſhe was like the Ark, *overlaid with* Gold, *and* glorious within; *very pure, though not without* all Sin. *Admirable ſhe was for her* Faith, *and* bleſſed, in that ſhe believed; *admirable for her* Humility, *exalted, becauſe ſhe was of* low degree; All Generations ſhall call her Bleſſed.

Happy alſo, though not in equal Degrees was her Couſin Elizabeth, *a* Pious Woman, *and a* good Wife; *who had the honour to bring forth the* Forerunner of the Meſſias; *and what a* pleaſant *and* uſeful Interview *had theſe two* Excellent Women *in that* ſweet Converſation *they had together, and which is related,* Luk. 1. 39, &c. *There was indeed a* Viſit *well improved; all their* Language *is* Angelical,

full of Extasie, *and* Praise, *and* Wonder.

From this Admirable Pair *I might pass to the* Consideration *of* several other Excellent Women, *that whilst our* Saviour was on Earth, *waited on him with a great deal of* Devotion *and* Respect; *and truly I think I may say, that, generally speaking, the* VVomen *were kinder to Christ than the* Men. *Their* Zeal *was more* VVarm, *and their* Faith *more* Strong. *How kindly did he speak to them, and encourage them; as to the poor fearful trembling Woman,* Mat. 9. 22. *and to the* VVoman of Canaan, *though he seem'd to carry it with* Roughness *and* Severity, *yet her* admirable Dexterity, *in pleading for her self, and her Patience, in wait-*

waiting for his Help, *made him cry out,* O VVoman, great is thy Faith!

I might mention moreover the two good Women, Martha *and* Mary, *that with their kind Brother* Lazarus, *always gave* Christ an hearty VVelcome to their Houſe. Martha *was a good* Houſewife, *and a* kind Friend, *a* Lover of Jeſus, *and a* great Stickler for his Entertainment; *but* Mary *was the more devout.*

We read, Luk. 8. 3. *that ſeveral* good VVomen *miniſtred to* Chriſt of their Subſtance. Magdalen *and* Joanna *the Wife of* Chuſa, Herod's *Steward, and* Suſanna, *and many others ſupplied him with* Neceſſaries out of their own Eſtates. *And I find they were* more Couragious than

the Men, *when they all, but one* Disciple *stood, afar off.*

There stood by the Cross of Jesus his Mother, *and his* Mothers Sister; Mary *the Wife of* Cleophas, *and* Mary Magdalen. *They went to shew their* Love, *and to* Sympathize with him in his Agonies; *and so great was their* Love, *that they went early to the* Sepulchre, *on the* first day of the VVeek, *even while it was yet dark, to know what was come of* Jesus, Luk. 24. 22. Joh. 20. 1. *They had the Honour to discourse with Angels, and to be the* First Preachers of the Resurrection.

After all this the Apostles, *and the* Gospel *they preached, met with a very* favourable Reception *among the* VVomen. *I find in an*

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Aſſembly made up all of ſuch, Act. 16. 13. The Bleſſed Apoſtle *thought it worth his while to Preach to them, as having Souls of as much Value as the Men. There it was that* Lydia *was Converted and became a Chriſtian, and ſhewed the ſincerity of her Converſation by her* Love *to* Baptiſm, *and to the* Apoſtles *that adminiſtred it.*

Not a few of the chief Women believed, *Act.* 17. 4. *Thoſe that were of Good Faſhion and more than ordinary* Quality, *ſeveral of them were greatly aſſiſtant to the* Apoſtles. Of Phebe, ſays *St.* Paul, *Rom.* 16. 1. A Servant of the Church and a Succourer of him; *And many more; a very Charitable Perſon and he Acknowledges, that* Priſcilla *as well as* Aquilla *were his helpers,*

v. 3. *they promoted the Gospel by their joint endeavours, and did strive to bring many to the Faith, and* Phil. 4. 3. Help those VVeomen which labour with me in the Gospel. *They were desirous to advance it by their Activity, and to suffer for it, and adorn it by their patience.*

In after Ages, *There were Women that filled the Churches with a sacred perfume by their Grace, whilst they lived, and left it greatly edified by their excellent Examples when they Dyed. There were in the Primitive Church Virgins in the bloom of Youth and Beauty, that forgot or despised their* Charms *for the* Cross *of* Christ, *that scorned Ease and Pleasure in the very Morning of their Days, chusing an*

an Honourable Death *rather than a* Wicked Life, *tho very long; there were both* Virgins *and* Matrons, *that Notwithstanding the weakneſs of their Sex, yet bore all manner of Torments with wonderful patience, and tired out their very Tormentors. What Crowns do theſe* Bleſſed Women *wear in* Heaven? *With what Glory do they ſhine? When the Saints on* Earth *came to be Numbred, ſays an Ingenious Writer, the odds it's like will be on the* Female *ſide. After all our Vaunted Courage and the* Timerouſneſs *with which we charge them, he that looks into the* Martyrologies, *will find as many* Female *Names in* Red Letters *as others.*

Never

Never to be forgotten, tho long before theſe laſt mentioned inſtances, is the Mother of the Maccabees, *which St.* Chryſoſtom *and* Gregory *Celebrate with the moſt* Pathetick moving Eloquence. *There was there, ſays* Chryſoſtom, A threefold Fire that which the Tyrant kindled, that which Nature excited, and that which was made by the Holy Ghoſt. *In the Couragious Mother that ſaw her* Children *in the moſt Cruel Torments*, Nature fought with Grace, and Grace got the Victory. Religion overcame the tenderneſs of a Mother, and Fire overcame Fire. *The Spiritual the Natural; ſhe did not ſeem to ſee the Fire of their Torments, but the burning of their* Marriage Torch: *A Mother that attends her* Children

dren *to a* Wedding, *does not ſo rejoyce as ſhe did to ſee hers, tho in pain; ſhe alone, ſays* Gregory, *Contended in her Seven* Children, *omitting nothing whereby ſhe might make them more* Chearful, *and more fit for* Victory; *ſometimes ſhe gathered up the trickling drops of Blood; ſometimes ſhe gathered together the ſcattered parts of their Poor Bodys, ſometimes ſhe embraced them in her Arms when they were juſt newly Dead; and Encouraged them all one after another to ſuffer, ſaying thus:* VVell done my Good Children, well done my Good Soldiers; *Who in the Body are almoſt Incorporeal.* VVell done, you are the Ornament of the Law of your Countrey and of my Gray Hairs, and of the City that E-

du-

ducated you; yet a little while and we overcome. *The Executioners are almoſt tired, yet a little while and I ſhall be bleſſed among Women, and you among Men; I will not leave you, for I do not ſo hate my Children.*

No Age, but has had ſome Women remarkable for Piety, *for* Courage, *and* Zeal, *and many other Virtues*; Nazianzen *ſays of his Mother, That one* Ocean *of wealth would not have filled her unſatisfied deſire of doing good, and that often he heard her ſay, that if it were Lawful ſhe could willingly have ſold her ſelf and her* Children, *to have expended the Price on the uſes of the Poor*; *and of his Siſter* Gergonia, *that ſhe*

ſhe was Immenſly Liberal, Job-like, *her gate was open to every ſtrauger.* She was Eyes to the Blind, Feet to the Lame, and a Mother to Orphans. *Her Eſtate was Common to the Poor, diſperſing and ſcattering abroad, and according to the Counſel of our* Saviour, *laying up Treaſure in Heaven. St.* Hierom *tell us, of* Fabiola *a* Roman *Lady, a Woman of great Birth and Riches, that ſold her Eſtate and Dedicated it to the Poor. That ſhe built an Hoſpital and was the firſt that did ſo, wherein ſhe maintained and cured the ſick and miſerable, and attended them her ſelf carrying the diſeaſed in her Arms, or bearing them on her Shoulders, or dreſſing their ſores, other while preparing them Food, or giving them*

them Physick with her own Hands. The like we read of Placilla the Empress, Wife to the Younger Theodosius, that she constantly visited the Hospitals, attended at sick Beds for their Recovery, tasted their Broths, prepared their Bread, reached them their Provisions, washed their Cups with her own Hands, and underwent all other Offices which the very meanest of the Servants were to undergo. For these last instances, I am beholden to the Learned Dr. Cave.

Some observe, that antiently there were so many Noble Women as well as Men, that made the Scripture their delight, that a great part of St. Hierom's pains was bestowed in opening

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the meaniug of them, *to* Bleſilla, Marcella, Melania, Paula, *and her Daughter* Euſtachium; *with* ſeveral other Eminent *Roman* Ladies.

It would be a Work of vaſt Labour to mention all the Good and Learned Ladies, *that have adorned the Times in which they Lived. Such as* Eudocia, *the Daughter of* Leontius *the* Sophiſt; *A* Poet *ſhe was, as* Socrates *tells us, and a General Scholar. So was* Pulcheria, *the Siſter of* Theodoſius, *and the Wife of* Marcian, *Eminent for her* Prudence, *and* Sanctity, *and* Orthodoxy, *and her Great Skill in* Greek *and* Latine.

Hypatia *of* Alexandria, *that in the* beginning of the Fifth Age, *as*

Spanheim *tells us*, publickly taught Philoſophy.

Our Nation *has not wanted* Learned, *as well as* Good Women. *Such were the Lady* Jane Grey *and Queen* Elizabeth, *of* Beloved Memory. *But none of the fore-mentioned ever ſhone with Brighter Beams than our* Late Queen *MARY, who had* all the Graces of a Chriſtian, *and* all the Royal Vertues of a Queen. England *has had, and* hath at this very time *ſeveral Ladies, that for their* Wit *as well as* Beauty, *need not fear to* Vye with the Antients. *For* Poetry, *we had Mrs.* Katherine Philips, *Famous for the* Wit and Smoothneſs of her Writing. *Our* greateſt Poets *thought themſelves* Elevated *when they*

wrote

wrote of her, and never was their thought more ſublime than when they praiſed Orinda. *And if her Verſe had been ſerious and devout, I would have added Mrs.* Behn.

We have now Philomela, *who has Borrowed the Name of the* Nightingale, *and her Numbers are as ſweet as the Voice of that is Muſical.*

For Proſe, *we have the moſt* Ingenious Author of the Propoſal to the Ladies, and the Letters to Mr. *Norris.* Abroad they in *Holland* have had for all the Learned Languages, *Anna Maria Schurman, who was a* Philoſopher, *a* Poet, *and a* Painter.

For the Criticks, *the* French *have had the Ladies* Tanaquilla Faber, *and* Dacier, *as well as Madam* Scuderi *for* Polite Diſcourſe.

We have now ſeveral Ladies for ſeveral Ingenious and Uſeful Sciences *very Famous. For* Philoſophy *my Lady* Maſham, *for* Painting *Mrs.* Beal, *for* Singing *Mrs.* Hunt *and Mrs.* Godfrey.

To theſe I might add that Learned *and* Ingenious *Young Gentlewoman*, *Mrs.* Ann Baynard, *lately Deceaſed*, *who, as Mr.* Prude *ſays, in her* Funeral Sermon, Even in her Green Years, at the Age of Twenty

ty Three, was arrived to the Knowledge of a Bearded Philoſopher; and was in the hard and knotty Arguments of Metaphyſical Learning a moſt nervous and ſubtle Diſputant.

And as he ſays, It is not long ſincethat ſhe took great pains to perfect her Knowledge in the *Greek* Tongue, that ſhe might with greater pleaſure, read that Eloquent Father St. *Chryſoſtome*, in his own Pure and Native Style.

Her being vety well acquainted with the *Greek Teſtament*, in which ſhe was much converſant, was a great Help to improve her Skill in that Language.

She Compos'd many things in the *Latine* Tongue, which were Rare and Uſeful in their kind; wherein it does appear ſhe had a Beauty in her Style as well as in her Countenance. She ſtill coveted more and more Knowledge; and in this Particular alone, ſhe would often ſay, *It was a ſin to be contented with but a little.*

But indeed he heightens her Character *very much, while he ſays, That with profound Humility ſhe would cry out with St.* Paul, I count all things but Loſs for the Excellency of the Knowledge of Chriſt Jeſus my Lord.

In

In which Study *she was, it seems, no small* Proficient, *and has often by her* Nervous Arguments, *and the Grace of God which was in her, put to silence* those bold Men, *who have attempted (even in these our days, when the* Light of the Gospel *is so clearly shining among us) to revive that* Old and Baffled Heresie *of* Socinus: *And she did much lament that such* Lewd Opinions should gain any Footing, *or the* least Entertainment among those that profess the Religion of the Crucify'd Jesus.

She used to say, That Humane Learning was worth nothing, unless as an Handmaid it led to the Knowledge of Christ, reveal'd in the Gospel; as our only Jesus, our Lord and Saviour:

our: *And would Diſcourſe very finely after this manner.*

What availeth *Solomon*'s Skill in all the Works of Nature, if by them we be not brought to ſee the God of Nature?

What is it, (*ſaith ſhe*) to be ſo Skilful in Aſtronomy, as that by the Motions of the Heavens we can foretel things here below, if we never ſtudy by our Practices to come thither?

What is it to be ſo Skilful in Arithmetick, as that we can divide, and ſub-divide to the ſmalleſt Fractions; if (as God hath revealed unto us in his Holy Word) we do not ſo learn to number our Days, that we may apply our Hearts unto Wiſdom? What

What is it (*ſays ſhe*) for a Phyſician to be skilful, in foreſeeing and preventing the Diſeaſes of the Body, if (as God hath reveal'd unto him) he knoweth not where to find that Balm of *Gilead*, the Wine and Oyl of that *Samaritan*, the Lord Jeſus, to pour into the feſter'd Wounds of his own Soul and Conſcience.

Remarkable was ſhe for her Publick and Private Devotion, and the Exerciſes of Piety and Charity; and when juſt upon her Departure ſhe utter'd theſe Words:—I deſire (*ſays ſhe*) that all young People may be exhorted to the Practice of Vertue, and to encreaſe their Knowledge by the Study of Philoſophy, and more eſpe-

eſpecially to read the great Book of Nature, wherein they may ſee the Wiſdom and Power of the great Creator, in the order of the Univerſe, and in the Production, and Preſervation of things; for *Quælibet herba Deum.*

This was a Language which was very familiar to her; and if you would know the Engliſh of it, ſhe would have you to underſtand thus much by it; that the leaſt Spire of Graſs, as well as the Lillies of the Field, do demonſtrate the Being of a God. She proceeds, It will fix in their Minds a Love to ſo much Perfection, frame a Divine Idea, and an awful Regard of God, which will heighten Devotion, and lower the Spirit of Pride, and give a Habit and Diſpoſition to his Ser-

vice;

vice; it will make us tremble at Folly and Profaneneſs, and command Reverence and Proſtration to his Great and Holy Name.

That VVomen (*ſays ſhe*) are capable of ſuch Improvements, which will better their Judgments and Underſtandings, is paſt all doubt; would they but ſet to't in earneſt, and ſpend but half of that time in Study and Thinking, which they do in Viſits, Vanity and Toys. 'Twould introduce a compoſure of Mind, and lay a ſound Baſis and Ground-work for VViſdom and Knowledge; by which they would be the better enabled to ſerve God, and help their Neighbours.

Mor-

Morality (*ſays ſhe*) is the Life of Religion; but our Moral Actions, unleſs influenced by our Religion, are of no uſe; *as judging no doubt, according to the Opinion of St.* Auſtin, *that our beſt Actions without Faith in Chriſt were but* ſplendida peccata, *like the Apples of* Sodom, *of more Shew than Value.*

It's a thouſand pities that this Gentleman, *who does with ſuch a* Pathetic Eloquence *and* Zeal, *recommend ſo* Learned *and ſo* Eloquent a Lady, *and with a becoming* Smoothneſs *and* Affection *throws ſeveral* Flowers on her Grave, *ſhould alſo throw* Nettles *there, and in ſome reſpect* ſting her Memory, *when he ſhould* Embalm it: *Having placed her in a very good* Light,

Light, (*for ſo ſhe deſerv'd*) *he might have let alone the* Shades, *and not have publiſh'd*, She pitied the Breaches and Schiſms, which Diſſention had made in the Pure and Spotleſs Religion of the moſt Holy Jeſus: *And would often ſay*, That Pride and Self-Conceit were the two main Pillars on which that Fabrick of Diſſention ſtood; and therefore VViſe and Conſiderate Perſons would eaſily conclude it to be built upon a VVeak and Sandy Foundation.

Does not Mr. Prude *know that there may be* Breaches and Separations too where there is no Schiſm; *and that there is in thoſe that upon the moſt* deliberate Enquiries *cannot Conform to the* Eſtabliſh'd Church of England *a Charity to*

ſuch

ſuch as do ſo, we are not of ſo Narrow *and* Poor *a* Soul, *as to think there are no* Chriſtians, *but on our ſide; for we pretend to underſtand ſo much of* Humane Nature, *as to know that Men in this* imperfect State, *will never in* Controverted Matters *have either juſt the ſame* Thoughts, *or the ſame* Expreſſions. *A Man cannot believe this or that to be* True *and* Good, *and* Aſſent *and* Conſent *to it as ſuch, unleſs he have* Light *and* Evidence *to Convince him that it is ſo.*

I greatly admire the Lady *that he Speaks of, and Honour her* Memory; *and I believe ſhe is entred into that* Church, *where all the* Bleſſed People *are agreed in* Thought *and* Apprehenſion, *which is not to be expected here, where*

where it will be a thing most pleasing to our Saviour to love and bear with one another.

How many more such Women should we have, if they would employ their Happy Talents *to benefit the World, and* Write *as well as* Sow! *Who might as far exceed the Men in Books, as they do in* Beauty.

Methinks a Book *writ by an Ingenious Lady, would look as well as a* Wrought Bed, *or a* Fine Fringe, *or a* Baby or two of Wax. *Their* Hands *would be every whit as pretty when they Write as when they Knot; and much more than they would be should they Paint: For I reckon* False Colour in their Faces *as bad as* False Teeth and

and Plumpers in their Mouths.

The Virtuous Women in a World that is ſo bad, *ſhould manifeſt their Virtues* to the Glory of God and the Good of others, *and not draw a Curtain to ſhade thoſe* Spiritual Graces *which are* the Workmanſhip of Heaven, *and ſhould guide many thither. It is the Fault of thoſe that are* good, *to be Ambitious of being* conceal'd, *and of walking behind a Cloud; In this like ſome Women that go always Maskt; for they reckon it a mighty Pleaſure* to ſee and not be ſeen; *or in ſome reſpects, like their Grandmothers* Diaper *or* Damask, *or the* Dutch Rooms *which Sir* William Temple *ſpeaks of, that are but to be* ſeen Once or Twice a Year.

But

But as the Bad VVomen are ſeldom at home, *ſo methinks the* Good ſhould go abroad now and then, *if but to* Antidote the VVorld againſt the Poyſon of the other. *They need not themſelves fear* Infection, *being immovably fixt in* goodneſs; *and when they change in ſmaller matters, 'tis like changing* the Coin, *always for the* better.

But ſome Women that have a deal of Money and no Generous and Charitable Spirits, are like the Miners, *that dig for* Jewels, *and are* never Rich themſelves; *or like ſome* Poor Weavers, *that* make Fine Silks for others, and go themſelves in very mean and ordinary Clothes.

I might, without Flattery, *praiſe the good Ladies for many Excellent Things: For* their great Fidelity and Love to their Husbands, *whom they Prize above all the World. But I ſhall only inſtance in that* Relation *that* Montaigne *gives us*, That when the Emperor *Conrade* the Third, beſieged *Guelpho*, Duke of *Bavaria*, he would not be prevailed upon to condeſcend to milder Conditions, than that the Ladies and Gentlewomen onely who were in the Town, might go out without Violation of their Honour, on Foot, and with ſo much onely as they could carry about them. Which was no ſooner known, but that out of Magnanimity of Heart, and an Ex-

Exceſs of Good Nature, they preſently contriv'd to carry out upon their Shoulders their Husbands and Children, and even the Duke himſelf. A ſight at which the Emperour was ſo pleaſed, that, raviſh'd with the Generoſity of the Action, he wept for Joy, and immediately Extinguiſhing in his Heart the Mortal and Implacable Hatred he had conceived againſt this Duke, he from that time forward, treated him and his with Humanity and Affection.

I have added ſeveral Inferences *to the following Diſcourſe which were* not mentioned in the Sermon that I Preach'd; *and, among the reſt, one concerning* an Ill-Natur'd and Ir-

religious Woman. *I confeſs I have uſed ſome Sharpneſs, occaſioned partly from* the Natural Dread that I have of Waſpiſhneſs and Ill Nature, *and from the Obſervation that I have made of* ſome married Women that do not always ſmile upon their Husbands.

I Draw this Bad Perſon *to give* a greater Luſtre to the Good Woman; *as Shades in Picture ſet off the Light.*

The Lady in the Text *is* a Perſon of Quality; *and I hope none will be Augry that I do not bring her out without a* Black *to wait upon her.*

The Good Humour'd Woman *will eaſily forgive me; for*

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I do not ſpeak of her in thoſe Reflections; And of the Bad-Humour'd *I beg no Favour; for I know 'tis not in her* Nature to forgive. *Her* Commendation *would be* a Satyr, *and* her Scorn a Mark of Honour; *as 'tis a* Commendation of a Man's Underſtanding to be ſlighted by the Ignorant, *and* of his Wit to be ſlighted by the Dull.

If ſhe will be ſilent ſo long as to look in this Glaſs, *ſhe'll find a great many* Spots in her Face; *and if ſhe do not love to be* Unhandſome, *ſhe will wipe them off. Or if ſhe muſt* Talk, *let her but look* what a Figure ſhe makes, *and ſhe'll be ſtill, leſt ſhe fright her ſelf.*

But however, I *need make* no Apologies; *for as to Substance*, Solomon *himself says the same that I do of* a Contentious Woman.

I could have loaded my Book *with abundance of* Quotations, *for there are few that* Travel far in Learning, *but they love to have the* Women bear them Company; *and all the great* Writers *speak of them upon all Occasions*: *Though indeed St.* Chryſoſtom *does often ſpeak of them with ſomewhat of* Severity; *his* Satyr *proceeded from* a little of Spleen; *the Reaſon was*, he had been ill uſed by one Woman, the Empreſs Edoxia, *and Converſing with few others, he never ſpoke well of all the reſt.*

I might, I ſay, have brought in a World of Authors to ſpeak for the Women, *but in this Caſe I reckon 'tis with* Books *as with a* Dinner; *If I give my* Friend *a* Sallet, *'tis not needful to tell him every* Plant, *or out of what* Garden *it came, if it be well mingled, and help his* Stomach, *'tis enough; when-ever in the* following Diſcourſe *I have occaſion to ſpeak in* another Man's Words, *I always uſher it in thus*; as one ſays, or obſerves. *And this is all the Mark I give my* Reader *to know a* Stranger *by when he meets with him.*

And now I expect that ſome Men *and* Women *both will ſay,* If you have ſuch an high Opinion of the Sex, if they are ſuch

lovely Jewels, why do you not get one your ſelf? *Anſwer*, They are Excellent, but they are very Dear; and alas! I have not Money wherewith to purchaſe. I admire them, but like Stars they are far above me.

And tho I pretend to a little Underſtanding, yet it avails me nothing whilſt I want Money. The Comfort is, though it's a fine thing to have a Ruby, yet a Man may live without it; one cannot indeed live without Bread, but he may without a Diamond; one is neceſſary, and the other Ornamental.

Many an honeſt Man makes a tolerable ſhift to get through the World, who has no Jewels, though at the ſame time he

he may when he has them, travel with a lighter Heart.

What I have to add is, That Mrs. Dunton *had, I perceive, kept a* Diary for near Twenty Years, *and made a great many* Reflections, *both on the* State of her own Soul, *and on other* Things, *that as far as could be judged by the Bulk, would have made a very* conſiderable Folio.

But ſhe was ſo far from Vain-Glory, *or* Affectation *of being talkt of after* Death, *that ſhe deſired that all thoſe* large Papers *might be burnt, though even much of what ſhe writ was in a* Short-hand *of her own Invention. That part of the* Diary, *out of which I have* Extracted

cted ſeveral Things *that were* written with her own Hand, *was with* great Difficulty *obtain'd from her by her* Husband in her laſt Sickneſs; *in which, as ſhe expreſs'd it,* She thought it her Duty to deny him nothing.

There are, beſide what I have mention'd, ſeveral Occaſional Reflections *of hers upon* ſeveral Subjects, *which can be atteſted to be her own by her Kinſwoman, Mrs.* Johnſon, *that was with her in all her* Sickneſs, *and to whom, next to her* Husband, *ſhe uſed moſt freely to Communicate her* Thoughts; *it may be wondred at that ſhe found Time for ſo* many Obſervations, *but 'tis to be conſider'd that ſhe avoided as abundance of* needleſs Viſits

fits and Recreations; *ſo ſhe was peculiarly averſe to* Gameing, *which is one of the common Cuſtoms of the* Age, *and often as it raiſes loud Paſſions, ſo it conſumes a deal of Time.*

I am only further to ſignifie that the Only Deſign *in publiſhing the* following Diſcourſe *is, that the* World *may not loſe ſuch an extraordinary Inſtance of a* Good Wife.

'Tis true, it might have been reaſonably expected, that the Perſon moſt nearly concern'd in the Loſs *ſhould have been concern'd in the publiſhing it, as his Profeſſion might lead him to hope for ſome Advantage in ſo doing; But he is ſo far from having any* little Narrow Deſign, *in deſtre-*

ing

ing me to print it, that he did of his own Accord reſign the Copy *to another, without expecting the leaſt Profit from it.*

Thus I have carryed my Readers *through a long* Gallery, *and that well adorned with very* Beautiful Pieces, *to ſee a* curious Picture, *and now I have introduced them, let them look upon it; I think I have imitated the* Original in ſome Things, *tho I confeſs others might have ſet her off with finer* Drapery.

Do you Men that are marry'd Compare your Wives *with it, and be thankful if they are like: And let the* Batchellors *chuſe by this Pattern; and the* Ladies, *whether* Married or Single, *ſtrive to Copy this* Fair and Beautiful Ori-

Original, *which is juſt before them.*

My Diſcourſe *is not like that of* Monſieur St. Everemont, *who gives a part of his* Eſſays *this Title,* The Character of a Woman that is not, and never will be found.

Now there are Two Things I have to beg of the Fair and Vertuous Readers.

Firſt, *That they'll forgive the* Length of this Preface; *For I know that, to ſome, a* Long Preface to a Book, *is as terrible as a* Long Grace before Meat *is to others: They think it cools, and ſpoils the Entertainment.*

I hope they'll conſider that I am ſetting Jewels *before them; and the* Ladies *do not uſe to tire at the ſight of them. Nor are their Eyes offended with their Luſtre and Beauty. And then,*

Secondly, *That they'll forgive* my Plain Addreſs to them. *For I am not of Mr.* Selden's *Mind*, That Ceremony keeps up all Things: *And that 'tis like* a Penny-Glaſs *to a* Rich Spirit, *or ſome* Excellent VVater. *Without it the Water were ſpilt, and the Spirit loſt.*

THE Character OF A Good Woman,

Both in a *Single* and a *Marry'd State*, &c.

Prov. xxxi. 10.

Who can find a vertuous Woman? for her price is far above Rubies.

SO many things go to the Compoſition of what is highly excellent, and valuable, and uſeful, that it renders it very difficult to meet

with any thing which may be truly ſtiled accompliſht, or which really deſerves the Character of being very good. A great many things appear well to the Eye; which being narrowly obſerved, are far from being what they at firſt ſeem'd to be. There is a falſe Luſtre upon ſeveral Objects, which is not attended with real worth. As Hypocriſie many times is cloathed with a ſhining Habit, reſembling that of true Religion, and falſe Coin, may be very finely gilded over: And ordinary Stones ſometimes ſparkle like thoſe of extraordinary Price. But tho' there is in our World abundance of Sin and Miſery, abundance of Art and Shew, yet thanks be to God, as bad as it is, it is not altogether deſtitute of ſome real and unaf-

fected

fected Goodneſs. It has in it many Thorns and Briars, and yet here and there we ſee Roſes and Lillies grow. Tho' alas! there is more of deſart than of cultivated Ground; more of the Bad than of the Good; more of the *Daughters of Eve*, that lie buried under the Ruins of the fall than there are of thoſe that by Faith in Chriſt reſemble that Sweetneſs and Innocence, that purity and calmneſs, that were the Glory and the Joy of *Paradiſe*. Yet ſome there are, that while they are even in a dirty Road, keep their Garments undefiled; and whilſt they ſojourn in this World, are preparing for a better. Heaven appears to be the matter of their Expectation; their Words and their Actions both declare, that they

are longing for that bleſſed and lovely Place. Such an one is this *Good Woman* in the Text. Very excellent, but very rarely to be found. *Who can find a vertuous Woman? for her price is far above Rubies.* This was ſpoken by the Mother of a *King*, who by the advantage of her Station, the greatneſs of her Quality, and her Obſervation of what was moſt eſteemed, was very fit to inſtruct her Son, in chuſing a Companion of his Life. I do not find that ſhe commends her for her Extraction, and the greatneſs of her Family. For the Nobility and Riches of her Kindred; She was too wiſe to think that theſe little things were the only Cauſes of Felicity. Tho' her young Son, as others in their raſh and unexperienced Youth, might

might eaſily be lead away with the firſt Appearance of what pleaſed his Eye, or his Fancy, and ſeek more for a Rich than a good Wife, and be more taken with Beauty than Religion, tho' the meeting of theſe two is in all Reſpects amiable, and worthy to be Prized, and 'tis great pity that what is ſo good ſhould be ſo hard to meet with. Who can find a *Vertuous Woman*? Who is more to be valued by her Inward, than her external Qualities, by the *Graces of her Soul*, than by the good *Complexion* and Air, and Features of her Body. If ſhe were to be bought, no price could be too high for her, no Jewels, or what is moſt valued, and fartheſt fetcht, are to be compared with her; a Virtuous Woman, that is like her, men-

tion'd by St. *John*, *clothed with the Sun*, Rev. 12. 1. Full of Beams, and by the Communication of her brightneſs, and gentle influences, of great uſe and ſervice in the World. Such an one was our *departed Friend*, who, tho ſhe is ſet as to us, I doubt not ſhines above. And may the Remembrance of her happy Example for a long time produce among all her Friends thoſe good Effects, that will bring them at laſt to a more joyful Converſation with her hereafter, than they ever had below. The Satisfaction they have that ſhe was ſincerely good, may well dry their Eyes, and ſave them from all needleſs and unprofitable Tears. 'Tis no ſubject of tedious Grief to ſee even the fineſt Plant remov'd from one Garden

to

to another; Our Friend, Mrs. *Dunton*, ſleeps, ſleeps in the quiet and painleſs Grave; wearied with beholding Vanity, ſhe has cloſed her Eyes. Like a poor weary Traveller ſhe is laid down to reſt. *She ſleeps in Jeſus*: He will bring her with Him when He comes again. In the Morning of the Reſurrection ſhe ſhall awake as one very well refreſht with Sleep. Her Body and her Soul both in perfect Health and Beauty. Ceaſe my Friends from Sorrow, when you remember you ſhall ſoon meet again. Let the many excellent things that you obſerv'd in her, work the like in you.

I am now to give you *the Character of a Good Woman*; and from the Scripture ſhall I take my Deſcription, for that I am

ſure is the beſt Judge of Real worth. I have a very *large Original*, and very beautiful before me in this Chapter; but what I am to draw muſt be in *Miniature*, and to tell you in ſhort what it is that makes *one of the fair Sex to be vertuous.* I'll ſtudiouſly avoid whatſoever has an Air of Vanity; I am well known to have no Talent at Compliments; and if I had, I ſhould not uſe it. *Poets* will do what they pleaſe, but we *Divines* muſt not flatter. We muſt indeed ſeek *acceptable words* in the cleareſt and moſt efficacious manner to convey Truth to your Underſtandings, but ſtudiouſly avoid whatſoever is but artificial and diſſembling.

I'll

I'll plainly ſhew you *what this vertuous Woman is. Why ſhe is ſo excellent and valuable*; and then *what uſe is to be made of ſuch a Deſcription, both by ſuch as have found her, and ſuch as have not.* How thankful they are to be that are poſſeſt of ſuch a Treaſure, and how they muſt ſtrive to be contented that are without it. And who, while they have looked for a Roſe, have embraced a Thorn.

The beſt Commendation that can be given of this *excellent* Woman, is, that ſhe ſtrives to *pleaſe God and her Husband.*

Firſt, In *her Breaſt dwells a ſincere Love of God.* Early ſhe began to fear him, and choſe him

him with her first Affection, and no Alteration of her Circumstances makes an Alteration of her Choice: *Her Virgin Zeal* for the best things is not any way diminish'd by a marry'd Life. Her Heart is faithful to God, and to her Husband. All her kindness to her *neareſt Relation* is even an act of Duty to her Maker; She therefore loves him, because God would have her do so. I'll consider her in her *Closet*, in her *Family*, in her *Visits*, and at *Church*, and how she behaves her self in all these. When Sleep has refresht her Spirits, her first Thoughts are Heavenly; up she lifts her Eyes to that place whence comes every good and perfect Gift; *that* she visits with an early Flight of Devout Thought,

For

For there it is that she at length hopes to be. After this she chearfully moves to her Retirement.

1. *Her Closet*, that *sweet Retreat*, which is to her holy Soul as the *Gate of Heaven*. 'Tis there she reflects upon her Actions with a desire to know the true Condition of her Soul. 'Tis there her humble Heart is deeply troubled for her Sin, deeply humbled and ashamed. 'Tis there her Eyes weep, and her Tongue vents her Grief, and begs for Grace and Pardon. What views of God, and Christ, and Heaven, she has, no Stranger knows, nor what sweetness is the Fruit of Ardent Prayer: She goes to her Closet many times in Sadness, and comes away refresht; her Tears

Tears are changed into Joy; her Devotion there is ſtill and calm, full of Freedom and Sincerity, full of Warmth and Life. Prayer is her Buſineſs, and the Affairs of her Family, her Recreation. This *vertuous Woman* does not only pray for her ſelf, but for others; for her Husband, her Children, and all about her, and ſuits her Petitions to their Circumſtances, as they are Healthful or diſeaſed; the ſweetneſs of her Temper, and the Graces of her Soul, make her upon all occaſions extreamly tender and compaſſionate. This *good Woman* is not ſatisfied with the meer External Act of Prayer, which ſhe well knows is eaſily performed by the moſt ſecure and hypocritical; but ſhe endeavours that the inward Motions of her Heart

may

may correſpond with her Expreſſions; when ſhe deſires, *ſhe is on the wing*; when ſhe loves, ſhe is in Rapture and Flame; when ſhe mourns, none can be thought more vile than ſhe eſteems her ſelf to be. Her firſt Viſit is to Heaven, and ſhe ſmells of it all the day. In her Cloſet ſhe pleaſes her ſelf with ſweet and ſerious Meditations, and for theſe ſhe fetches Matter from the Holy Scriptures; which ſhe diligently reads, and which ſhe dearly loves above all other Books. She is above the mean Arts of ſetting off her ſelf by *Patches*, or the like manifeſt Indications of affected Vanity. For ſhe knows they do not make Beauty where it never was, nor help it where it is. And ſo for *painting*; The Calmneſs of her Soul ſpreads ſo much

much of day, and ſhine upon her, that ſhe neither needs it, nor approves it, knowing that it is attended with Hypocriſie, and Diſſimulation, appearing to be what they are far from; and while they endeavour to pleaſe, they cheat; a practiſe fooliſh, as well as vain: For it deſtroys, and wears away thoſe very Faces they would recommend, *Jer.* 4.30. 1 *Pet.* 3.3. She is not Fantaſtical, or too expenſive in her Habit, nor ſordidly ſingular, 1 *Tim.* 2.9. She well knows her Soul is more excellent than her Body, and ſpends more of her time in Devotion, than at the Comb, the Toilet, or the Glaſs.

2. In *her Family ſhe ſhews her ſelf truly good.* She comes from her Cloſet like *Moſes* from the *Mount*,

Mount, ſhining with Beams of Holineſs: She has convers'd with God, and all her Behaviour is divine. She is like *Mary* for the fervor of Devotion, and a-kin to *Martha* in Activity; ſhe minds her Cloſet and the Kitchin too; ſhe wiſely ſhares her time between Heaven and Earth; ſhe is induſtriouſly good; ſhe comes into her Family like the Sun into the World, bright and chearful, mild and calm; her Thoughts are employ'd, and ſo are her Fingers too; ſhe loves her Book, and her Needle both, *Prov.* 31. 13. She is not of the *ſtately Crew*, that order others to work, and ſit ſtill themſelves; ſhe thinks no honeſt Employment below her; ſhe would not think the *Spindle and the Diſtaff* a Diſgrace to her, tho' ſhe were a Lady,

v. 19.

v. 19. She's content with a little, but ſhe takes pains for a great deal, that ſhe may do the more good. She allows to all in the Family their ſeveral ſhares of Work; ſhe encourages them to labour by gentle Words, and a good Example; ſhe uſes them as ſhe her ſelf would be uſed were ſhe a Servant. They want nothing neceſſary or convenient, nothing that is fit for their ſtrength and health. She is never angry but when they greatly urge her by ſome great Omiſſion, or ſome plain Crime, and even then her Anger is but very ſhort; She does not delight in Clouds, but quickly grows bright again. She reproves their Sins with Prudence and Love, and ſhames their Vices by a bleſt Example of Religion. She inſtructs their

Ignorance

Ignorance, and whilſt they are her Servants, remembers they have a God to ſerve, and ſo allows them Time to pray and read.

3. *This Vertuous Woman ſhews her Goodneſs by her dutiful behaviour to her Husband.* She remembers the order in which her Creation has placed her. She is a Companion, but a Subject, *Eph.* 5. 24. 1 *Cor.* 7. 34. 1 *Pet.* 3. 5, 6. *Tit.* 2. 4. *Eſt.* 1. 22. This *Vertuous Woman*, did not Love her Husband at firſt for his Money, but his Goodneſs, and ſo her wiſe Love never will abate; Unleſs he ſhould grow bad, and even then by ſweet and gentle exhortations, and conſtant Prayer, ſhe'll ſeek to make him good again. Like

Sarah, ſhe'll not entertain an unreſpectful thought of him, but has an Inward unſeen honour for him, *Gen.* 18. 12. Like *Sarah*, ſhe quickly gratifies him in all his Lawful requeſts; Tho even in ſome things that appear below her Quality, yet her care of pleaſing him ſilences all her other Pleas. As that Good Woman, *Gen.* 18.6. She did not grumble, and look ſoure at the meanneſs of the employment, tho it was in haſte to be undertaken, and for gueſts unknown; She fears her Husband not as a Lyon, to fright her from him, but as her King whom ſhe loves, and honours both. Nothing that ſhe ſpeaks or does, has the leaſt contempt of him, 1 *Cor.* 11. 7. She ſhines with his Beams, as he with Gods. *Sarah* was a notable ſtirring

ring Woman, for as Mr. *Whateley* ſays, had ſhe been a Coy, or Nice, or Idle Dame, she would have neither dreſſed Meal nor kneeded it, nor made Cakes of it, nor ſeen to the baking of them, nor yet have followed her Maids, and looked that they should have been diligent in this Buſineſs. She ſtudies how to pleaſe him, and is her ſelf never better pleaſed, then when he is ſo; when he is abroad she longs to ſee him, and when he returns, receives him with a Smile. In all her Prayers, his Soul is minded as her own; and when ſhe prays for any Grace for her ſelf, ſhe wiſhes him the ſame: All that ſhe does for him, comes from pure and undiſſembled Love, and conſequently all ſhe does is free and

eaſie to her. When he is at any time perplext, ſhe gives her humble Advice, and is not quiet in her Mind till he is ſo in his. She gives him no Cauſe of Anger, and when he is diſpleaſed, ſhe melts him into Love again. This Vertuous Woman in his *Health* loves him as a *Wife*, and in his *Sickneſs* tends him as a *Nurſe*. She is more precious than the fineſt Jewels, and ſhe is like true Pearls, which are Cordials and Antidotes, which Counterfeit ones, how fine ſoever, are not. The Tenderneſs of her Sex, and the influence of Religion, make her very ſympathizing. In all his Sorrows ſhe is ſick, and with all his Joys ſhe is delighted; when he is afflicted ſhe helps him to bear the Croſs. *The heart of her Husband does ſafely truſt in her;*

She

She will do him good, and not evil, v. 11, 12. He praiſes her, v. 28. commends her excellent Actions, and thanks her for her Love. So much of Heaven in her, helps him greatly thither. It is a bleſſed thing to live with ſuch a Lovely Creature. So much Gentleneſs and Calmneſs makes him eaſy when he is abroad, and to long to be at home. Her Preſence and her Love make his Houſe the moſt delightful of all other places; and when he is with one that both Loves God and him, he thinks he is in Paradice: Not all the Treaſure and Jewels of the *Indies* can be compared with her; and if ſhe were there, it were worth his while to make a Voyage thither. "You "Women, as an *Ingenious Lord* "in his *Advice to his Daughter*,

" obſerves, have it in your pow-
" er not only to free your ſelves,
" but to ſubdue your Maſters,
" and without Violence, throw
" both the Natural and Legal
" Authority of your Husbands
" at your Feet. We are made
" of differing Tempers, that our
" Defects might be mutually
" ſupplied. Your Sex wanteth
" our Reaſon for your Conduct,
" and our ſtrength for your pro-
" tection, ours wants your gen-
" tleneſs to ſoften and entertain
" us. The firſt part of our
" Life, is a great deal of it ſub-
" ject to you in the *Nurſery*,
" where you Reign without Com-
" petition, and by that means
" have the advantage of giving
" the firſt Impreſſions; after-
" wards, you have ſtronger in-
" fluences, which well managed,

" have

" have more force in your be-
" half, than all our Priviledges
" and Juriſdictions can pretend
" to have againſt you. You
" have more ſtrength in your
" Looks, than we have in our
" Laws, more power by your
" Tears than we have by our
" Arguments.

4thly, *This Vertuous Woman behaves her ſelf, with Prudence and Affection to her Children*: With *Prudence*, ſo as not to pamper them; with *Affection*, ſo that they want nothing that is truly good. With what diligence does ſhe diſcharge the duty of a *Mother*? with what marvellous induſtry does ſhe rear up the little Plants when ſhe looks on her dear and lovely Children, and is pleaſed with their pretty innocent Acti-

ons, their little unaffected ways of Carriage! She remembers that their Souls are of the greatest Value, and so to God recommends their *Infancy*, and tutors and improves their *Childhood*; teaches their Little Tongues to speak of Heaven and Heavenly Things, and by the advantage she has of being ever with them, forms their Minds to what is best; teaching them betimes to love God and Goodness, and to look upon *Lying and Pride*, and all other sins, as much below their Excellent Nature, and a Shame and a Reproach. She betimes guards them against *self-will*, and *peevishness*, and *obstinacy*, and the too great *Love of Play*, which is the common fault of these little Creatures. She keeps them to work, and yet while

while ſhe ſaves them from being idle, ſhe is not too ſevere; but her Wiſdom teaches her to know that ſuch as are ingenious are more excited by good Words than by the Rod. She knows whilſt their Fingers are employ'd, their Thoughts are at leiſure; and therefore ſhe orders ſome to read, whilſt others ſowe; and when ſhe is diſcourſing, ſuggeſts to them ſome uſeful Saying or other almoſt at every ſtitch. This vertuous Mother, as ſoon as they are able to read, inſtills into their Minds a mighty Value for the Scriptures; and by a frequent Recommendation of what is *Hiſtorical*, leads them to what is more momentous; and by little Rewards that pleaſe them, quickens them to learn ſeveral Chapters by Heart, which are very

very ſerviceable to them afterwards: Add to all this, that as by Catechizing and Diſcourſe ſhe ſeaſons them with an early Knowledge of the Truth, ſo ſhe often prays with them, and ſets before them the uſe of Prayer, and recommends to them ſuch Prayers as are proper for their tender Age: And this good Woman makes the *Sermons* they hear to retain their Efficacy, by often enquiring whether they do not hear in vain; ſo that by her Means the *Nurſery* and the *Oratory* are both together. She teaches them to think of what is good when they lie down, and when they riſe; and tells them that they live more to be Relious than to be great. She does not grudge them all the neceſſary Helps to Breeding, but at the

the ſame time ſuggeſts noble Thoughts to their Mind, which preſerve them from a thouſand Trifles that other Children doat upon. Their good Mother looks upon their Education as a ſecond Birth, and is in new Agonies till *Chriſt be form'd in them*, and acquaints them what relates to Eternity is infinitely more worthy of their Thoughts than any thing of time, and confirms all theſe Inſtructions by a good Example, which has a more ſpreading Influence than dry Precepts, like thoſe two good Women, 2 *Tim.* 1. 5. Her Children riſe up, and call her bleſſed, *Prov.* 30. 28. they behave themſelves humbly before her, and heartily thank her for the Bleſſings of their Education. *Tit.* 2. 5. There is, *ſays one*, an Air

Air of Greatneſs in this vertuous Woman, which gives a certain Luſtre to her Face, her Words and Motions, which makes them happy that ſerve her, when her Commands give them the honour to obey her; and the occaſion to ſhew by the tranſport of their Joy, the depth of their Reſpect. This is that which keeps the whole Houſe in order, and puts every Perſon at each Hour of the day, in the Place and Employment where ſhe ſhould be; the reſpectful Fear, that fix them to their Duty, is not as in other Families, a fear of being catch'd in their Faults, and puniſhed; all the fear of this place is the fear of being faulty.

5thly.

5thly, *There is a great Calmneſs and Quietneſs attends all her Actions. She openeth her Mouth with Wiſdom, and in her Tongue is the Law of Kindneſs.* She is not of the boiſterous and ſtormy ſort, that ſay whatſoever Paſſion and Ill Nature may ſuggeſt, to the vexation of others, and their own Torment; but this good Woman thinks before ſhe ſpeaks; ſhe thinks well, and ſo cannot ſpeaks amiſs. Her Diſcourſes are pertinent and uſeful, not rugged and ſevere, and exaſperating; no ſuch uneaſie things can proceed from one of a *meek and quiet Spirit*, which is a vaſt Ornament to Religion, and of great Price in the ſight of God. She knows very well that thoſe who are moſt paſſionate are moſt

weak

weak and ſimple. She in all *her Viſits* avoids the commending of her ſelf, and ſpeaking ill of others, which is the common practiſe of ſome trifling Women, that will be always reflecting on the Homelineſs, or ill Features, or bad Addreſs of others; whilſt turning the Proſpect the wrong way, they magnifie themſelves as if they were regular in all things, and of accompliſht Beauty. And thus, whilſt they are cleaning the Houſes of others, there's abundance of Dirt in their own; they do not ſweep their own Doors, though they make a great pother with the faults of others. This good Woman will not take up *falſe Reports*, if the Idle and Cenſorious threw them in her way: ſhe knows well that thoſe who coin them, and ſuch

ſuch as ſpread them, are both guilty before God; and that *the Receiver is as bad as the Thief*. *Her Words* are not idle or affected, nor unuſeful to the Edification of others. Her Wiſdom tells her when to ſpeak, and her Piety furniſhes her with Matter to ſpeak upon. As in every of her Actions there is an Air of Modeſty, not a Thought, nor a Word, nor a Look contrary to the ſtrict Rules of Vertue. So in all her Language there is nothing Offenſive and Indecent. Above all, ſhe avoids the *Banter and the Ridicule* with which ſome Women, in other things Ingenious, treat ſacred things: She having well improved her Youth, and the Leiſure of her Married State, wants not

Ar-

Arguments to defend Religion when it is attackt, though even then ſhe does it in ſo humble a manner, as plainly ſhews ſhe is far from the Vanity of being thought a *Wit*; for the moſt Witty are furtheſt from Oſtentation. She ſtudiouſly avoids a ſullen ſilence, and dreads no leſs to be talkative and confident. She does not monopolize *Converſation*, but gives others leave to ſpeak and deliver their Opinions, giving the ſame Liberty that ſhe expects; nor is ſhe upon any occaſion clamorous and noiſy. She is all ſolid, as in Precious Stones there is a Luſtre all over. She never inſiſts upon the Weakneſſes or Deformities of others, nor does idolize or extol her own Senſe and Beauty. She can bear Contradiction,

tradiction, but nothing is more uneasy to her than to thwart or contradict. She is silent without being dull, and Complaisant without Flattery. She does not make *tedious Visits* when she goes abroad, nor give formal and starcht Entertainment when she is at home: Her Friends are wellcom, and she shows they are so, by a peculiar Sweetness in her Looks, and in her Words; nothing about her is constrain'd and forced. Her own Visits are for the Advantage of Conversation, and the Continuance of Friendship: They are, as I said, short and to the purpose; and when she is Visited, she modestly starts something or other that may exercise the Minds as well as the Tongues of others.

6thly. A *Zealous Concern has this Good Woman for all the Publick Duties of Religion.* Her *Closet* prepares her for the *Church*, and glad she is with all her heart when a *Sabbath* comes, that after the honest Labours of her Hands are over, she may recreate her Soul with the View of Heaven. She takes care to go to the *Publick Assemblies betimes*, that she may compose her Mind by Calm and Holy Thoughts, and not disturb the Devotion of others, and her own by coming in when the Minister is in his Prayer, or the Sermon is begun. Such a Practice would betray the Coldness of her Zeal and her great want of Love to God. This Good Woman, though she is *neat*, yet is prudent too, does not neglect the greatest things by an

an *Exceſs of Neatneſs*. She takes care that all the hurry of the Week may not ſeem principally to fall upon the *Saturday*; nor that her Maidens ſhall ſit up Late then, which ſhe knows may make them ſleep at Church the next day. She has every thing in her Habit ſuitable to her Age and Quality. But ſhe is never tedious nor fantaſtical in her Dreſſing. She goes not to the *Church* to ſhew her ſelf, or to gaze at others, but out of a Reverence to the Divine Inſtitution of the *Miniſtry*, and for the Wellfare of her Soul. All her Behaviour is ſmooth and even; it's very edifying to others to ſee how ſerious and devout ſhe is there, without any unbecoming Geſtures, or an affectation of devotion. She hears with attenti-

on, and practiſes what ſhe has heard. She is too wiſe to come to *Sermons* with prejudice, nor when ſhe is there, will, with other giddy people, run away becauſe *The* Man is not in the *Pulpit* that they looked for. Squeamiſh and ſickly ſtomachs have they that can reliſh no Victuals but what's dreſt by their own Cook. It is the Treaſure from Heaven that ſhe more minds than the Earthen Veſſel that it is lodged in. And her grave and judicious ſpirit is much more taken with ſeriouſneſs and ſenſe than with Noiſe. She can ſay, as an Old *Lady* once ſaid, *O what an Incomparable ſweetneſs there is in the Muſick upon* David's *Harp! O what Heavenly Joy is in thoſe Pſalms, and in Prayers and Praiſes to God! How*

How Amiable are the Courts of God's Houſe; how wellcome the Days of his ſolemn Worſhip! It is not a little Head-ach, nor a Shower of Rain that will keep ſuch an one at home; nor is ſhe weary of a Sabbath; for 'tis her moſt Comfortable Day. She carries away with her the Truths that ſhe has heard, and thinks upon them afterwards: And though ſhe is not allowed to *ſpeak in the Church*, yet in her Family ſhe ſpeaks of what was Preacht, and enquires, whether others were attentive, or heedleſs and forgetful. So does this excellent Perſon ſpend her *ordinary Sabbaths*; but when there is a *Sacrament*, then ſhe diſpatches all her worldly Affairs with great Haſte and Expedition; and be-

ginning with Elevations of her Heart to God, tries her own ways, and examines whether ſhe is ſincere, and all her Graces are in exerciſe; ſhe very wiſely trims her Lamp, and ſo is fit to meet the Lord. He onely knows with what Rapture ſhe longs to ſee his Face, and to feel his Love; ſhe longs to feaſt with her beſt beloved, and to have the foretaſtes of Heaven at his *Holy Table*. She weeps to ſee her Jeſus hanging on the Croſs; ſhe rejoyces to ſee him coming to meet her, and to bleſs her; with an open Heart ſhe crys, *Come in thou bleſſed of the Lord*; and one ſo ſerious and humble is a very welcome Gueſt; ſhe goes away with a Pardon ſealed in her Hand. She came hungry, and ſhe goes away filled with good things,

things, and waits and longs for ſuch another day; and after all, ſtill longs for the *Marriage Supper of the Lamb.* Her Bible and ſome ſerious Books of *Devotion* are greatly ſerviceable to her in her Preparation, and there is no Subject that has been more writ about than this Sacrament, and none more devoutly, both amongſt *Churchmen* and *Diſſenters.* A variety of ſweet Employment is this good Woman engaged in for her Soul and Body, for others and her ſelf on the Lord's Day, and on other Days. I may ſay of her what a devout *Popiſh* Writer ſays of the *Bleſſed Virgin,* on her Reading attended Meditation; on her Meditation Prayer; on her Prayer Action. Thus buſied, the Day left her, thus the Night found her. Her ſleeping Thoughts we may ſuppoſe were

ſuitable to her waking, and all her very Dreams Divine; Cool and Clear was her Contemplation.

That the firſt Breath ſhe ſuckt was holy Air;
And the firſt Word ſhe learn'd to liſp was Pray'r.
Each Morning ſtrove the early Lark and ſhe
Who firſt ſhould chant their ſacred Melody.

7thly. This good Woman adds to all her other Graces that of Charity, and this makes all the reſt very Beautiful: This is the Golden Caſe in which theſe Jewels are: She is induſtrious and diligent, not only to cloath her ſelf, but others too; ſhe has no Comfort in her own Plenty, if ſhe do not help thoſe that are like to ſtarve, *Act.* 9. 39. The

Widows ſtood by *Peter*, weeping and ſhewing the Coats and Garments which *Dorcas* made, for ſhe was full of good Works, and Almſdeeds, which ſhe did. Her Zeal to the poor guided her Needle, and ſhe wrought for them, as well as for her ſelf, *Prov.* 31. 13. Her own Finery does not pleaſe if ſhe do not help ſuch as go in Rags, *ver.* 20. *She ſtretcheth forth her hand to the poor*; *yea*, *ſhe reacheth forth her hands to the needy*; and what ſhe gives, ſhe chearfully gives, with pleaſant Looks, and good Words, which makes it to be a more refreſhing and a double Charity. Some will give, but in ſuch an awkard and ſcurvy manner, with ſuch unwilling ſhrugs, and harſh Expreſſions, as quite ſpoils the nature of their Charity.

This

This *vertuous Woman* takes pains for the *Poor*, and is therefore innocently thrifty, that ſhe may be charitable. She takes care that her Dependants have Plenty, but looks that there be no waſte; ſhe diſtributes among the Indigent, Money and Books, and Cloaths, and Phyſick, as their ſeveral Circumſtances may require; She will Viſit and Diſcourſe with them; for where there is the moſt Underſtanding, there is always moſt Humility. Though ſhe is of a finer make, yet ſhe remembers all came from the Earth, and that *China-Ware* and *Common Pots* are both very brittle things. Her Cloſet is not only furniſht with a Collection of what is fine, or what may gratifie Curioſity; but ſhe has there wiſely

ranged

ranged ſeveral good Books, and ſeveral Medicines to relieve her poorer Neighbours in ſudden Diſtreſs, when a Doctor is not at Hand, or when they have no Money to buy what may be neceſſary for them; and the charitableneſs of her Phyſick is often attended by ſome Cure or other that is remarkable. God gives a *peculiar Bleſſing* to the Practiſe of thoſe Women who have no other deſign in this Matter, but the doing Good; that neither preſcribe where they may have the Advice of the Learned, nor at any time give or recommend any thing to try Experiments, but what they are well aſſured from former Tryals is ſafe and innocent; and if it do not help, cannot hurt. Her Cloſet is full of Ornament, but the greateſt

is

is her ſelf; her Ornaments are neither ſo Coſtly, as, *one ſays*, to Rob Charity; nor ſo Gawdy, as to diſtract Devotion. It is Chriſt that ſhe relieves in his poor Followers; ſhe gives her Alms, and blows no Trumpet, nor knows her *Left Hand what her Right Hand does*: Stinginess is her Averſion; and being generouſly Educated, ſhe flies the very Appearance of being Covetous. She makes the Hearts of the Poor glad whilſt ſhe is yet alive, and lets not her Gold ruſt, to make others merry when ſhe is gone: For Faith is then true when it is confirmed by our Works: We help the Needy by our Riches, and they help us by their Prayers and Interceſſions: It's a moſt bleſſed thing, when a good Heart and a liberal Hand go together. 8thly.

8thly. *That which crowns all the excellent Qualities of this good Woman*, is, what is here ſaid of her, *ver.* 12. *She will do her Husband good, and not evil, all the days of her Life.* She will be the ſame Loving, Kind, Reſpectful Wife that ſhe ever was, as Precious Stones retain their native Worth for a vaſt Duration. Some are good by fits, but ſhe is always ſo. The *Grace of God* and *good Humour* laſt when Riches and Friends are gone; no change of Condition changes this good Woman; ſhe'll cleave to her Husband, though ſhe beg with him; ſhe rejoyces with him in his Proſperity, and gives him no hard Words, nor inſults over him when he is afflicted. In Health ſhe is active for his Ser-

Service; when ſick, he has her Prayers; and when ſhe dies, ſhe loves him to the laſt Breath; and if he be like to die, ſhe would even chuſe to die with him. This is a vertuous Woman indeed, that's all of a piece, ſhines with a ſteddy *uniform perſevering* Goodneſs; a great many People ſeem very good at firſt, nothing more eaſie and delightful, but quickly the gilded Appearance wears away, and the baſer Metal does remain; their Wine is very ſweet, but it ſoon turns to Vinegar; ſome times there's a deal of Beauty, and no Grace; A deal of Wit, and no Temper; Some humours of Peeviſhneſs, and Pride or Paſſion, that are not tolerable; but the vertuous Woman has an Habit of Goodneſs and Meekneſs, and not a

ſally

ſally or a ſtart of theſe now and then; ſhe bears even great Afflictions with unſhaken Reſignation, and is far from being diſturb'd with Trifles, and every little Accident, though undeſign'd; for ſuch have Souls of an ordinary make, and are as ſpotted within as they are without. But of this good Woman I may ſay what one ſays of *Paulinus*, what was moſt to be admired in him, was that which the Scripture commends in *Moſes*, Youthfulneſs in old Age; he was as earneſt, as hearty, as active for God, as in his moſt vigorous Years. His Spiritual Force was not abated, nor the Eye of his Soul any way dimm'd; he did not cool towards his ſetting, but grew more large, more bright, and more fervent. To labour in

in the heat of the day, and to give over in the Cool, is great Indiſcretion; the Contention ſhould be hotteſt towards the end of the Race.

Inf. 1. *Mothers may do great Service to Religion, by leaving good Advices to their Children*: Their Love will engage them to do it with all Care and Tenderneſs, and the remembrance of their loving Parents will make Children read what was particularly deſign'd for them. This King *Lemuel* might reap vaſt advantages from theſe Directions of his Royal Mother. She ſhewed a true Concern for her Son; and if good Women would apply themſelves to reading and ſtudy, as the Men do, or had equal Advantage for Knowledge in their

their Education, no doubt we ſhould have more of their excellent Compoſures, many of them have an *happy Genius*, and a ſmooth Expreſſion, and might write as well as work, and the Pen might have as good ſucceſs as the Needle; eſpecially, they may make Obſervations, or draw up Rules for the good order of their own Families, and when they ſee fit, communicate them for the Good of others.

Inf. 2. *What Reaſon has an Husband greatly to value ſuch a Wife. She is more precious than Rubies, Epheſ.* 5. 25, 28, 33. A loving Authority on his part, and a chearful Obedience on hers; all their Actions are harmonious and muſical. You have a Companion, whom you may ſafely

truſt, and who will make it her Buſineſs to make you eaſie, and by all the winning ways imaginable ſweeten the Cares of Life, *Prov.* 18. 22. A Ship of Jewels would not have been ſuch a Bleſſing; you have the greateſt Help to Religion; one that will not cool your Zeal for God with Vanity and Games, and needleſs Diverſions, but that will quicken you to Good. If a Man be Rough and Harſh to ſo Mild a Perſon, ſo Submiſſive, and ſo Humble, he ſhews his want of Senſe, and of a Man turns Brute. Hard is the Heart that Love, and ſo conſtant Love will not ſoften. 'Tis a baſe thing to vex and grieve one that pleaſes him, and yet how many good Women have the Affliction of Husbands, that by Prodigality, and bad Company,

pany, and evil Practiſes, and ſtaying out late, do nothing elſe but grieve their excellent Wifes, who whilſt they huzza abroad, ſigh at home, to ſee their Eſtates and Souls both like to periſh. 1 *Pet.* 3. 7. What diſorder'd Families are there upon this negligence? Methinks a Man of any thought ſhould conſider that his Wife is his *ſecond ſelf*; and when he injures her he wounds himſelf. When he makes her uneaſie, he cannot be very much at eaſe; for if he make her Life agreeable, his own will be much more ſo: For nothing can be too kind or good for ſo rare a Perſon. Oh! how thankful ſhould he be that Providence ſhould allot him ſuch a Mercy, that a good Woman ſhould fall to his ſhare, when there are ſo

many bad; as the worſt things are always moſt common, the Bramble is more common than the Jeſſamine, and the Nettle than the Roſe. *Eccleſ.* 7. 28. *Solomon* ſays, *A man among a thouſand have I found, but a Woman among all thoſe I have not found.* He lov'd more for Beauty than Goodneſs, 2 *Kin.* 11. 1. His was no extraordinary Court, when there was but here and there a Man that was good and honeſt, but amongſt all of the other Sex there was not one truly good; they were Idolaters, that might perhaps be handſome, but were not Religious; it was his own fault that he did not value Grace more than outward form. A Man, of Underſtanding would be extreamly kind to a dutiful and loving Wife,

Wife, in as much as more of the Trouble of a Married Life is her Portion than his. All the Trouble of Bearing and Bringing up of Children, and the ſeveral Concerns of a Family which the Men will not Condeſcend to look after. Seeing ſhe is moſt Miſerable, he ought to ſympathize with her in her Miſeries, eſpecially when ſhe is the beſt Friend he has; and without her he would be but half himſelf; and all her Pride is to do what he would have her, *Eph.* 5. 33. *Let every one of you in particular ſo love his Wife even as himſelf; and the Wife ſee that ſhe reverence her Husband.* An Husband muſt, as a *great Man* gives the Direction, ſpeak Honourably of her, not divulging any of her Fail-

ings or Imperfections, to her Diſcredit, but giving her the due Praiſe of thoſe *Graces* that are in her; for he that diſgraceth his Wife, diſparageth himſelf, and every one will cenſure him as guilty of Folly, either in Chuſing or Governing her. Treat her Honourably, neither making thy ſelf a Servant to her Humour, for that will diſhonour thee; nor making her a Slave to thine, for that will diſhonour her; but uſe her as thy Boſome-Friend, thy endeared Companion, and in every thing, but in Authority, equal to thy ſelf. A Man is the Head of the Wife, and from the Head are to come thoſe Influences, and that Guidance which may be ſerviceable to all the other parts, and for their common good. It would be

be an Head extremely Empty that ſhould only be ſollicitous for its own Wellfare, neglecting all the parts of the Body beſides, in as much as by their Illneſs it will be at length incommoded. A Man is to *rule his Wife*, but then he muſt govern by *Law*, for elſe his Empire is *Tyrannical*. He muſt remember whilſt he commands her, he is God's Subject, and accountable to him for his Adminiſtration. He may expect that the Obedience of his Wife ſhould be free and unconſtrained, but he muſt abhor the thought of uſing her like a ſlave.

Inf. 3. *If a vertuous Woman be more precious than Rubies, ſo is a good Man too of great value.* And what a bleſſed thing

is it when *such a Man and such a Woman* meet together! Like the most *Excellent Theophilus* and the *Elect Lady*; in Two Bodies they have as it were but One Soul, One sweetly united Thought. Like *Zachariah* and *Elizabeth*; *they are both righteous before God, walking in all the Commandments of the Lord blameless.* A Thousand uncommon Joys attend the *Loving Pair*: He is glad to see her, and she him: They pray and sing together; They walk hand in hand to Heaven, and easy and smooth is their Progress. The tediousness of the way is greatly lessened by the Pleasure of their Conversation. Such a Man and such a Woman are like *Adam* and *Eve* before the Fall. No Jars nor Disagreement, no Jealousies

louſies or unbecoming Fears torment their Breaſts; Their Thoughts are Pure, their Diſcourſe Heavenly, and all their Actions guided by Religion. When they begin to be any way indifferent in the Worſhip of God, they excite and ſtir up one another. At home and abroad, at their own Houſe and at the Church, they are ſtill One. One Soul, as I ſaid before, ſeems to dwell in both. In all things they have ſtill one and the ſame deſign; the ſame *Bible* is to both a beloved *Book*; to both the *Poor* are wellcome; by both the moſt Sober and the moſt Serious are judged the beſt Company. It is with them as in the Courſe of Nature, Every Year there is a Spring, a new Encreaſe and Reſurrection of

of their Joys; for their Joys come from Heaven, and like that they *know no Decay.* In her *Looks* and his there is *Majesty and Sweetness*; and to look upon them is to see Paradice; for Paradice is opened in their Faces.

Inf. 4. *How Foolish, as well as Wicked, are the common Railleries at a Married Life!* 'Tis easie to Ridicule the best of things. *Religion* its self is wounded, and its Friends cannot think to escape *without a Blow.* O how Witty do some of our *ill-natur'd Writers* think themselves, if they can but expose a Married Life! and think the Times more Happy e're *one to one was*, as they say, *cursedly confined.* But many of these *Satyrists*

tyriſts love Licentiouſneſs, and would not be tied either by the Rules of God or Men. They love to ramble, and to gratifie their Luſts without Reſtraint, and think nothing is unlawful to them, where there is an Inclination; moſt of theſe Enemies to *Marriage* are Enemies to *Revelation.* The ſpight of theſe Reflectors is either from their own Diſappointment, in not having what with eagerneſs they once purſued, or to gratifie an envious and ſour Humour, that is of the *Serpentine kind,* and is never liker it ſelf than when 'tis ſpitting Venome. Some Men take a pleaſure in throwing Dirt on others, only to have a little childiſh Laughter, reſembling that of Boys, when they have done Miſchief. Theſe

Lam-

Lampooners when they are young, idolize the Sex; all their Wit and Time is ſpent in nauſeous Flattery; and when they have miſt their Aim, and Age makes them peeviſh, then they doat, and of *Idolizers of Women* become *Women-haters*; but 'tis no wonder that ſuch write *Satyrs* againſt *marry'd* and *vertuous Women*, for ſome of them have writ *Satyrs* againſt *Vertue* it ſelf, and againſt *Reaſon* too. What may not a Diſcontented Mind, and Bold and Fearleſs Wit reflect upon? Though thoſe Pens that are employed in ſo profane a manner, if Conſecrated, would be extreamly fit to expoſe the Lewdneſs and Follies of the Town, whereas theſe Men that would be thought wiſe, do like *Eraſmus*, employ their Wit in the

praiſe

praiſe of Folly. I may ſay of theſe what Dr. *Charleton* ſays of *Malignant Wits*, that ſearch into the defects of others; they may not unfitly be compar'd with *Chymical Spirits*, which are ſubtle, and penetrating, but they alſo corrode, and the Spirits by which they are actuated, ſeem to be extracted, not of the pure Parts of their Blood (as other Mens are) but from their Gall, as if they deſired to verifie the new Opinion of *Sylvius de la Boe*, that that bitter and acrimonious Excrement is the natural Ferment of the Blood, and neceſſary not only to the Vital, but alſo to the Animal Actions in all living Creatures, in which it is found.

Inf. 5.

Inf. 5. *Those who are yet Batchellors, and have not found such a Treasure as a vertuous Woman, must rejoyce in the other Blessings God has bestowed upon them.* He is indeed an happy Man that has a *good Wife*, but 'tis no less certain the marry'd State has its Troubles as well as Charges, from which a single Life is free. The constant Provision for a numerous Family; the great Care that is to be used to keep all in order, and the wondrous Patience that is needful; to bear the Vexations and Toils of Life require a great watchfulness and steddiness of Application, and devour abundance of that Time which might otherwise be spent in sweet Retirement and Contemplation.

The

The Soul of a Marry'd Woman is devout and ſerious, but loſes ſomething of that Muſical diſpoſition, in which ſhe would always be but that now and then, ſhe is moleſted with the Croſsneſs of Servants, and the noiſe of Children, 1 *Cor.* 7. 34. *The unmarried Woman careth for the things of the Lord, that ſhe may be Holy both in Body and Spirit, but ſhe that is Married, careth for the things of the World, how ſhe may pleaſe her Husband.* The Life that the beſt live will have ſome little uneaſineſſes, and inquietudes, which yet among the good will not laſt very long; happy are we that have none to pleaſe but God. Happy are we, that by having fewer alliances than others have, conſequently a leſs ſhare of ſorrow than the Marry'd.

ry'd. For the ſorrows of their Wives and Children, muſt be every whit as grievous to them as their own. And then if Times of *Perſecution* come, we may when Lawfully called, fly with greater eaſe as having few burdens to bear, or die with greater Readineſs, as having few Friends to part withal, no Wives, or Children to hang about us, and by their earneſt Cries and Flowing Tears to tempt us to Live for their ſakes. Tho we have not found theſe Treaſures, yet we are poſſeſt of others, of the Holy Scripture, that inexhauſtible Mine of Truth, and of many experiences of the Love of God, who has wiſely denied to us, the bleſſings which others have; that he might have more of our Hearts. We may have the

the Joys of a generous and free Charity; we may more freely relieve the *Poor*, and do *Good*, for we have none to provide for when we are gone. A ſingle Man has not a Wife, in which he may rejoyce, but then this is ſomewhat ballanced that he has not the Fear of loſing one very *good*, nor his Heart in danger to be torn in pieces by ſuch a doleful Separation; We are freed from a thouſand little Accidents, to which they are obnoxious, and which drop now and then a little Gall into their Cup: For this World is like a Sea, the Face of the Waters is not always ſmooth; Heaven is alone the place of unalterable Serenity. A *Virgin* is in happy Circumſtances that employs her undiſturb'd

Hours in Pious Exercises, and the Thoughts of Heaven, how free and easie may her Motions thither be in Comparison of those who are entangled in the Cares of Life, and have upon their Hands a World of Business? Happy is the *Batchelor* that hath not those Temptations to sordid Sparing, and Covetousness, which the marry'd have. Happy is he, in not having such a great Retinue of Duties to call upon him now, as he will have, when the number of his Relations is augmented. The modest Sense that we have of our own Weakness should preserve us from being too passionately fond of running into a State wherein we must necessarily meet with more Afflictions; when

when alas! the Tryals of our ſingle State are often as many and as heavy as we have Strength to bear. Though 'tis true that a *good Wife* will bear a part of the Yoak, and make it more tolerable; but yet to a good-humour'd and tender Man it would be very affecting, to ſee his *deareſt Companion* forced to mourn becauſe he is ſad, he cannot find any Harmony in her Sighs, no more than in his own. Whilſt we are not concern'd for a *Wife or Children*, we may eſpouſe the *World*, and do it all the *Good* we can by the *Off-ſpring of our Brains*, whilſt others people it with the *Off-ſpring of their Bodies*. The perpetuity by Generation, as my Lord *Bacon* obſerves, is common to Beaſts; but *Memory*,

Merit, and *Noble Works*, are proper to Men, and ſurely the *nobleſt Works* and *Foundations* have proceeded from childleſs Men, which both in Affection and Means, have marry'd and endowed the Publick. We that are ſingle have that ſweet and dear Liberty that in other Occaſions all the *World* is contending for. Though when the *Providence of God* makes our way plain and eaſie to us, and ſeems to point unto us *the Perſon* with whom we may lead an happy Life, we'll not turn aſide our Eye. A *vertuous Woman* is indeed more precious than Rubies, and the beſt way to purchaſe ſuch an one is to go with *ready Money* in our Hands. Jewels do not come at an eaſie Rate. We find in the firſt Ages of the *World*

World it was the Cuſtom for Men to *buy their Wives.* Tho I think they were very unhappy in buying thoſe they had never ſeen, as in the Caſe of *Iſaac*, tho I will yield that there was a ſpecial Providence, in guiding his Fathers excellent Servant to that very Perſon, that was moſt agreeable to his own Prayers, and moſt ſuitable for him. There would be this unavoidable advantage in this procedure, that a Woman could not have even the remoteſt Jealouſy, that a Man did not Love her for her own ſake, when he was willing to have her, tho ſhe coſt him dear. Tho on the other ſide, the Man would be at a Loſs, to know whether ſhe took him for his Perſon, or his Money; and whether bought Love

would be ſincere. The Men and Women that are ſingle may rejoyce with their Neighbours that are well Marry'd, and pity thoſe that are ill yoaked and miſerable, and thank God 'tis not their own caſe. For that miſery is very tedious that is to be for Life, and where Death only can bring a Calm; *All good Marriages* no'doubt are made in Heaven, and all the bad ones come thence as *Plagues* and other Judgments do, for the puniſhment of Sin.

Inf. VII. *If the Price of a Virtuous Man is far above Rubies, then a Vicious and Wicked Woman is far below common Stones.* Nothing more terrible, nothing more Contemptible. She may perhaps have Beauty, but ſhe wants

wants Goodneſs; and the want of this, will make her Proud of that. Prov. xi. 22. *As a Jewel of Gold in a Swines ſnout, ſo is a fair Woman which is without diſcretion.* The Gold is of value, but it is ill beſtowed. Her Body is handſome, but her Soul deformed. Such an one was the *Wife of Job*, that had impiety and ill nature. Impiety, *Ch.* 2. 9. *She bid him Curſe God and die.* A fooliſh Woman to talk in ſo profane a manner which was a new grief to the Poor Man; and as ſhe was impious, ſo ſhe was woful ill-natured. Other Women tend their Husbands when they are ill, but ſhe would not come within hearing, Ch. 19. 17. *My breath is ſtrange to my Wife, tho I entreated for the Childrens ſake of mine own Body.* I

begg'd some pity for my own sake, and the memory of our dear Children, but she neither Loved them nor me; and her wretched unkindness made my Servants as perverse and as bad as her self, *v.* 16. *I called my Servant and he gave me no Answer.* He was Surly and Proud: Nay, tho I intreated him and spoke very gently to him. 'Twas the plain badge of a wicked Woman to seek to weaken her Husbands faith in God, and to be cruel to him in his Sickness, and the Reason's very plain, why she was left when all his Comforts were taken away; The Devil knew that such a Woman would be a very severe part of his Tryal. He that is Married to a Vicious Woman is as it were Married to the *Ocean*; He Lives

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in the *Bay of Biſcay*, where there are nothing but High Seas and bluſtring Winds, and is ſure of Storms all his days, is ſure to be diſturbed with perpetual noiſe, and dinn, unleſs her clamours do by him as 'tis ſaid the Fall of *Nilus* does by the Neighbouring Inhabitants, make them deaf. Such a Man is never at eaſe but when he is abroad, and ſhe makes him keep ill hours, becauſe he has no welcome nor peace when he is at home; ſhe is prodigial and expenſive, and longs for every thing that's fine and ſplendid, tho it is not to be got. Like a Child that Cries for the Stars, and is Angry becauſe he cannot reach them with his little hands. Whereas a good Woman is content with what ſhe has, and

Looks

Looks with indifference upon the Pomp of others, as a *Learned Writer* ſays of himſelf, with reference to the juſt newly mentioned inſtance, Though, ſays he, *My inclinations for* Aſtronomy *make me ſo diligent a gazer on the Stars, that in ſpight of my great obnoxiouſneſs to the inclemency of the Nocturnal Air, I gladly ſpend the coldeſt hours of the Night in Contemplating them. I can look upon the bright Ornaments of Heaven it ſelf, with a mind as calm and ſerene as thoſe very Nights that are fitteſt to obſerve them in*; *The Contentions of a bad Woman are a continual dropping*, Prov. 19. 13. If there were but now and then a ſhower, her husband would bear it in hopes the Sun would ſhine again, but it vexes him to ſee that like a Ruinous Houſe

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annoy'd with daily drops, he muſt be continually uneaſy with her, *Prov.* 21. 9. *A Man had better live in a Wilderneſs without her, than in a Palace with her*; What pleaſure can he take in the fineſt Building, when there is nothing but Lightning and Thunder round about it, 'tis always trembling with Earthquakes, or ſhaken with the Wind? 'Twere better to be the Husband of a Quiet beggar than a Brawling Queen. Such a Woman is juſt one remove from a Child, if ſo much, for ſhe is peeviſh and froward, and worſe than a Child, becauſe ſhe is never to be pleaſed; a child is ſometimes quiet, but ſhe is never ſo. Or if ſhe diſſemble and carry it fair when ſhe is abroad, ſhe is black as the Spots

ſhe

ſhe wears when ſhe is at home. She neglects her buſineſs, and loves to wander, to ſee the *Finery* of others in their Gardens, their Houſes, their Furniture, or habit, and brings home nothing but a reſolution, that her Husband ſhall give her as many fine things, not having the Wit to conſider whether he can or no; And often for a little *Precious Quiet*, the Poor Man does more for her, than his Eſtate will allow, becauſe he would not willingly die before his Time. She was born I ſuppoſe in bad weather, becauſe ſhe is always *Cloudy*, and a Tempeſt is in her Conſtitution. It's natural to her to be Clamorous, and that noiſe does but exerciſe and clear her Lungs, that almoſt breaks her Husbands Heart. He is to be pitied,

pitied, for she is never like to be silent till she is in the Grave, and she may send him thither first; he may repent of his choice, but his Repentance comes too late; a good Woman is more precious than *Rubies*, but as for a Woman that has neither *Good humour* nor the *Grace of God*, no Ink is black enough wherewith to describe this *Negro*. She is *all that is bad, Imperious and Scornful, and Fantastical, and Proud, and Wanton, and Sullen*: A straw, a trifle, a look, or a word misplaced, puts her all into a Flame. She may set her Face now and then to a tolerable Air in her Glass, but she never mends her distorted crooked Heart. Her Husband cannot be quiet all the day, and 'tis like she talks in her sleep, and does by her

her Scolding as ſome Poets ſay, the Birds do by their Songs, repeat them in her Dreams. She ſeems not to be born of a Woman but a Tygar; not to have ſuckt Milk but Vinegar; her whole Life is one Impertinence, all her Diſcourſe and Actions, a ſcene of repeated Follies, her ill Nature and her Wickedneſs ſpoils her Children and Servants; for People are ſooner infected with a Contagious Air, then recovered with one that is ſerene. Happy is he who has found a Virtuous Woman, but happy alſo is he that, has miſt ſuch an one as this, that goes to the *Church* and *Playhouſe* with the ſame deſign, that is, only for her own diverſion; to ſee, and to be ſeen.

Inf.

Inſt. VIII. *What Care ſhould every Man take in the diſpoſing of himſelf, that he may meet with a Virtuous Woman?* And not like a fool part with his Liberty, for Gilded Chains without Religion, as they that have Parents muſt not Marry without their conſent, ſo I would not have them Marry without their own: That is, to proceed meerly for Money, to be ſure of that and venture for Religion. This would be as Ridiculous as is their proceeding, who force their Children to Marry thoſe they cannot Love, and then very gravely tell them Love will come afterwards. Where there is not an Antecedent Union of Affection, there's no Proſpect of comfortable Life. A great many profane Per-

Perſons marry any ſort of Wives, if Rich and Great, howſoever in other things unſuitable, becauſe they allow themſelves a Licentiouſneſs, contrary to their Marriage Vow. And many ſober People firſt examine what Bags there are, without looking for Education, and good Humour and Senſe. They think a Rich Man a ſuitable Companion for their Daughter, tho' his Religion be to chuſe, and his Head has little more Underſtanding than the *Wig* and *Powder* that is upon it. A Man ought not to judge of a Woman by her Patches, but by her Underſtanding; not by the Pendants in her Ears, but by the Graces of her Heart; not by the Lovelineſs of her Features, and the Beauty of her Face, but by

by the *good Temper* and *Diſpoſition* of her *Soul*; by her *Prudence* and *Humour*, and *good Apprehenſion*. 'Tis a lamentable thing when two blockiſh People meet together, who have neither *Grace* nor *Wit*. Two Slaves plying at the ſame Oar. 'Tis a thouſand pities to ſee ſometimes an *excellent Woman* marry'd with a Brute. Her dutiful Behaviour to her ſimple Parents made her, to quiet them, even chuſe to be unhappy. It's a ſorry thing to ſee a wiſe Woman and a Fool tied together. He will ever be obſtinate and humorſome and ſelf-will'd; and though ſhe could adviſe him well, he has not Capacity to receive her Advice; and what a poor Conſolation is it to an ingenuous Woman, to think that all ſhe has to bear

her up is, that her Husband is a Rich Fool, and all his Excellency lies in his Cloaths and Lands! What ſhall relieve her when ſhe is in Trouble, who has not a Compaſſionate and Sympathizing Companion of her Life? Tho God will help the poor Woman, yet her Croſs is more heavy, in that her neareſt Relation does not ſtrive to bear a part thereof; and on the other Hand, a Man is no leſs unhappy, who marrys a Woman for her Money, and not for Humour and Goodneſs, for Prudence and Diſcretion; one that has no Attractives in her Looks, no Livelineſs in her Converſation; no Senſe or Awe of God, but in every thing is weak and giddy, in all her *Actions* either Light and Frothy, or Grave and Sullen, and there-

therefore grave becauſe ſhe wants Skill and Wit to know when and how to ſpeak; and it's her only good Quality to ſay nothing when ſhe knows ſhe is not able. Every Man certainly that goes wiſely to work in ſo great a Turn of Life as Marriage, ſhould well conſider what is like to make him happy or unhappy, and to proceed by *ſlow and wary ſteps* in an Affair ſo momentous; not to be led by *Fancy* but *Judgment*; not therefore to chuſe a Woman, becauſe ſhe is Rich, or has a *good Face*; but becauſe ſhe is truly *good*, and has a Quiet and Gentle Soul, and in this caſe not to ſee with other Peoples Eyes but his own; and yet a *Jewel* is no leſs valuable when in a *rich caſe*, as when in a *poor one*, *Eccleſ.* 7. 11.

Wiſdom is *good* with an Inheritance, becauſe by that means one has occaſion of being charitable, aud to *oblige others*, which is vaſtly more pleaſant than to need to be *obliged*; and it makes a marry'd Life more *ſmooth* and eaſie; for ſtraitneſs of Circumſtances oftentimes tempts even *good People* to ſomewhat of repining and uneaſineſs; for to ſay Truth, as one obſerves, *A poor Marriage, like a Father's Theft or Treaſon, entails Shame and Miſery on Poſterity, who receive little Warmth from the Vertue, much leſs from the Beauty of their Mother*; And on the other Hand, it's an Eternal Reproach to Parents to have it ſeen, that in the diſpoſing of their Daughter to an Husband, they had a greater Regard to his Eſtate than his Underſtanding,

ſtanding, and ſold her to Miſery, meerly for a *large Jointure*; that are more curious to know who was his *Dancing-Maſter* than his *Tutor*, that obſerve more how he bows than how he talks, and are more for a well-bred than an *ingenious* or *good* Man; whereas they ought not to let ſo near a Relation be fetter'd with any, whoſe *Perſon* and *Converſation* both ſhe does not like; and every Man of tolerable Senſe will endeavour to get a Wife that may be Humble, and Modeſt, and Devout; Ingenious, but not Confident; Diſcreet, but not Reſerv'd or Affected; Grave, and not Dull; Religious, and not a Boaſter of it; who lives with more Innocency, and Uſefulneſs in her own Houſe, than if ſhe were in a Nunnery:

But to leave the purſuit of a Woman of ſenſe, for one that's only rich and fair, to uſe an Ingenious Compariſon, I have ſomewhere met with, as if one ſhould chuſe rather to eat *Parrots* than *Partridges*; becauſe, the Feathers of the former make the finer ſhew. He that diſpoſes of himſelf well, muſt principally be moved by the obſervation of ſuitable inclinations and temper, and the fear of God in the Perſon that he entirely Loves. For theſe will laſt when Beauty and Wealth are both gone. She is to be deſired who is born of honeſt Parents, who is Ingenious by nature, and wiſe by her Improvement of her Education, who has an *unartificial Comelineſs*, and needs not the mean ſupplies of Art; And who will ſpend more time

time at her Prayers than at her Glaſs; And who is beautiful both without and within. And in the choice of the dear Companion of his Life, it will not be unuſeful to a Man to have ſuch Conſiderations as theſe in his Eye.

First, *That the Grace of God, and the Vertues of a Good Woman are more durable than all other things whatſoever, and the Vertues will remain when the Beauty is departed.* The Blooming Beauties, that in the Spring are every where admired and attended with a Train of followers, will have their Autumn and Decay; They are like Summer Fruits that cannot laſt long, many a fine Face is ſpoiled by a little Sickneſs, the ſmall Pox does

often leave furrows there; where all the winning and conquering graces were before, in a little while all the ſparkling vivacity of the Eyes is gone, and a faint pale ſucceeds the *Lovely White and Red*. The Women that are not Religious take a mighty pleaſure in their beauty, they Idolize themſelves, and would have all others do ſo; and nothing is more delightful than to ſee a Croud of *Flattering Lovers* at their Feet, they well know all the Charms that nature has given them, and ſtill fancy that they have a Thouſand more then they ever had; no loſs do ſuch vain People ſo bitterly lament as the Loſs of Beauty; 'tis but reaſonable they ſhould ſmart at its departure; which, when preſent, they doated on; the only

Perſon

Perſon, as one obſerves, that ſtill laments a loſt Beauty, is the miſerable poſſeſſor, the laſt Tears that beautiful Eyes reſerve, are ſpent in bewailing themſelves, that they are forced to go alone and unreſpected, who uſed to be throng'd with viſitants, and every where obſerved and reverenced. Alas! all their patches, their waſhes, and perfumes, cannot make the Spring of Youth return. The wrinkles that Age has made in their Foreheads may be filled up with Paint, but ſtill it may be ſeen what ſeaſon of the Year they are in; Nothing is more ridiculous, than to ſee how fain many People would be young again, when Age has ſnowed upon them, they would fain wipe it off, and by a light dreſs and youthful Cloaths, and

a *Counterfeit Air* and *Briskneſs*, ſeek to go for Beauties; but the dear Vanity is fled, and once gone, is irrecoverable. Where are now the *Celebrated Beauties* of *Italy* or *Greece*, that *Orators* and *Poets* ſo much admired heretofore? they and their Admirers are departed; there is no diſtinction in the Grave, between the fine and the common Duſt; but now the Grace of God, as in its ſelf moſt amiable, ſo it ſurvives the ſtroke of Death: It has by Tentations, and Fears, and Doubts, its Winter-ſeaſon: It is many times like Gold thrown into the Fire, but it comes out glorious and bright again: It will live when all Nature ſhall feel its dying Agonies. O thou lovely Plant, that no Waters drown, that no Storms wither, that no Hand

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can pull up or deſtroy! Though I muſt grant that there is even in the make of ſome Bodies ſomewhat ſo Graceful, ſo Lovely, and Becoming, that it would be a very great Reflection on the Builder of ſuch a curious Piece of Work, not to admire his Wiſdom, and take occaſion thence to think of his greater Lovelineſs and Beauty. In every fine Complexion, in every well-proportion'd Body, in all the mixture of the ſeveral Colours that make up an accompliſht Perſon, there is a great deal of the Creator to be obſerved; there is ſomething that ſtrikes a Beholder with wonder, and a Man muſt ſhut his Eyes if he did not ſee this, and he muſt bury his Reaſon, or lay it aſleep, if he did not upon ſuch a ſight adore

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the Contriver and Finiſher of ſuch a Structure; ſo neat and ſo well adorn'd a Perſon, who, as Mr. *Boyle* obſerves in his *Reflections*, has his Affections and Senſes at that Command, which Reaſon and Religion require, can look upon the ſame Objects with pleaſed, but not with dazled Eyes: He conſiders that theſe bright and curious Productions are fair Animated Statues of Natures framing, and contenting himſelf with the Workmanſhip, adores only the Divine Artificer, whoſe infinite Amiableneſs is but faintly ſhadowed forth, even by ſuch lovely Creatures; he looks on theſe bright Objects with the Eyes of a *Philoſopher* and a *Chriſtian*, and yet can withdraw them without Trouble, allowing Beauty to contribute to his Delight,

without

without being able to create him any Disquiet.

Secondly, *This Vertue will be very advantageous to your Family, and to the Commonwealth.* Your Nursery will stock other Families, and Goodness will spread its self from you to them, and you may occasion the Happiness of many other Families: For as one Sinner destroys much *Good*, so it is not easily to be imagin'd what an Influence the Vertue of an *excellent Woman* has. Her Children, by her Example, and God's Blessing, prove very *good Wives*, and make their Husbands as happy as their Father was, and their Children are instructed as they themselves were: So that by this means Religion is propagated from Generation to Generation;

neration; and those that are Ornaments of your House are the Credit of the Common-wealth, and by their Industry and Faithfulness, nobly fill the places they are in; this virtue makes a good Woman and all about her easy. Whereas, one that is vitious and ill-natured, is always in the *Fret*, her passions give her a *Quotidian Ague*, and if she was once beautiful, they disfigure her; for nothing so ill becomes a Woman as Pride and Passion. Of such an one, a Man will be ashamed wherever he goes, for 'tis to proclaim the folly of his choice, that he minded Riches more than Temper or Religion.

Thirdly, *Consider that as a Christian, you must be daily looking for a World where the joys are vastly*

vaſtly ſuperior, to all that you can poſſibly meet with in any State on Earth. The moſt happy condition here is liable to change. The moſt obliging Husband, and the moſt Loving Wife muſt part, Death will ſeparate the dear Couple and break the band aſunder, but the Good and Virtuous, as they Love to the Laſt, ſo they hope to have a much ſweeter and purer Converſation after Death. For as our Saviour ſays, Luk. 20. 34, 35, 36. *The Children of this World Marry and are given in Marriage, but they which ſhall be accounted worthy to obtain that World, and the reſurrection from the Dead; neither Marry nor are given in Marriage, neither can they die any more; for they are equal unto Angels.* They are like

like Angels, in having no Poor or little Cares to disturb the Freedom and Pleasure of their thoughts. They have no solicitousness there, how to begin or how to maintain a Family; No Anxious concern about what they shall Eat or Drink, or wherewith they shall be cloathed. They drink at Rivers of Eternal pleasure, and are cloathed with Light, which shall never dimly shine or decay. The Body that is now surrounded with Innumerable miseries and sorrows, shall then be fitted to all the motions of a glorified Soul, nor be a clog and hindrance to its diviner part, which will then feed upon happy thoughts, and the sweet emanations of the Deity. When Husband and Wife live here together, they

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may rejoyce in one another, but it must not be an excessive Joy, but moderated with the remembrance of their own Frailty, and that the Parting Hour will surely come, 2 *Cor.* 7. 29, 30. *This I say unto you, Brethren, the time is short, it remaineth, that both they that have Wives be as though they had none; and they that weep as though they wept not, and they that rejoyce as though they rejoyced not, &c. For the fashion of this World passes away.* In a little time there will be no difference between those who have had Wives to bear them Company, and those who have travell'd singly to the Grave. In a little time the Joys of the *Bridegroom*, and the Tears of the *Widower* will be past and gone. So it is in this World, but in the World to

come, the happy Friendſhips of the *Celeſtial People* never are diſſolv'd: They never die; their Light never is Eclipſed, nor the Joys of their Converſation interrupted. In this World they that walk Hand in Hand in the moſt Beautiful and Sincere Concord, yet are advancing every day nearer and nearer to the Grave. Death takes a large Compaſs here; ſweeps away vaſt Multitudes of Men and Women, but after the Reſurrection Death will be no more, *Rev.* 21. O what Shouts and Triumphs will there be among all the newly Riſen, when Death that conquer'd others, ſhall its ſelf be Conquer'd! When that which ſwallow'd up ſo many Generations, and was never ſatisfied, ſhall be ſwallow'd up of Victory,

ry, and the huge Devourer ſhall be devour'd, and Sin and Death ſhall be no more; neither the Guilt of Sin, nor the Pain of Death! What News would it be to a good Husband and Wife if they were told they ſhould never die! But immortally poſſeſs the Love of God and one another! This muſt not be in our decaying World, but in that above; a Life will begin that ſhall know no Period, not a Groan ſhall mingle with the Praiſes there; no Waters of *Babylon*, but Rivers of Joy; no Harps there unſtrung, but all are tuned, and ſound together. The Relations that are contracted here are attended with a Circulation of Cares, and Miſeries, and Croſs Events, and the moſt joyous

Joys are blackned with a *thouſand Gloomy Sorrows* To how many things are we beholden for a little tolerable Comfort! To Meat, and Drink, and Air, and Exerciſe, and Sleep, and Phyſick; but in the Serene and Healthful Regions above, like Angels, they live upon God alone. Their Safety depends not on the Weather, or on outward Accidents, or the Change of Seaſons, but there's an Eternal Livelineſs and Spring. The greateſt part of People in their *Matching* only think how they ſhall do to Live with Eaſe and Honour, but alas! they do not conſider what they ſhall be when they come to die, nor where will be their Portion after Death; or elſe they would

would chuſe thoſe Companions, and thoſe Circumſtances which might have the greateſt Tendency to fit them for an happy Immortality. A *Wiſe Mother* would ſay, I Love my Daughter as my ſelf; I'le not Diſpoſe of her to the Vain, the Finical, the Giddy ſort of *Young Men*, *becauſe they are Rich*, tho not Serious; but ſuch an one ſhall pleaſe me as will Dearly and Conſtantly Love her, as will take care of her *Body and her Soul both*; Such an one as may Live Peaceably with her on Earth, and meet me and her in Heaven. Every *Good Chriſtian*, in the Entrance upon any *New Relation*, will conſider of *how ſhort continuance* that is, but of *how durable a Nature* is

all that is to come, when Time, and the Little Small Affairs of Time ſhall be no more; and often think of that of St. *John*, *Revel.* 19. 9. *Bleſſed are they which are called to the Marriage-Supper of the Lamb.* When Chriſt and his Church, the Glorious Bridegroom, and the Shining Bride ſhall meet together. When all the Bleſſed ſhall be Clad ſuitably to the *Glorious Solemnity.* When all the Retinue and Attendance ſhall be Bright and Honourable, becoming the Magnificence of ſuch a day; and indeed immediately upon the Reſurrection, it will be eaſily ſeen who are bleſſed, and who are miſerable by their very habit; the Saints are in *Robes of Glory*, but the wicked

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are in Chains and in their *Priſon Cloaths*. Here the Day of Marriage is Solemnized with throngs of rejoycing Friends, and every thing looks gay and pleaſed, the entertainment is great and ſplendid, but all this is but for a day; and when that day is over the Gueſts begin to ſeparate to go to their ſeveral homes, and to proceed to their common Buſineſs. But the Joys at the *Supper of the Lamb* are through all Eternity the very ſame, as agreeable and as ſweet for ever as at the firſt moment, *Rev.* 21. 3. It may well be called *the Supper of the Lamb, the Final and moſt compleat Entertainment of the Church*; The laſt Meal. The Table is ſpread, and the Cup is full; a vaſt aſſembly of Friends from the *Eaſt* and *Weſt*, and *North*

and *South*, meet to Feast together. O! What a Gust! what a relish! When they Feast with the King of Heaven! they are Pardoned here and Crowned there, here they have the first Fruits and there the whole Harvest, here a glimpse of hope but there an entrance into Joy; Here a few Streaks of Light with now and then a Cloud, but there an Eternal Day. Here one Meal agrees with us and another disagrees, for we have not always the same Appetite nor the same Digestion, but there all the Provision is delightful. Blessed are they which are called to *the Supper of the Lamb* after all the Affairs of Time are over, after the Gospel has been Preach'd, and Sinners brought in, and the poor Travellers

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are arrived at their Home; when all the present Motions of Providence are concluded, and it has been delivered of all the Mighty Births which are now expected. Then the *New Jerusalem* breaks forth in Glory, then is the Celebration of the Marriage, and they that *are ready, go in with the Bridegroom*; they go into the King's Palace, into the Great Room of Entertainment.

1. *This Marriage of the Lamb is very Solemn and August.* A Private Marriage makes but a little Noise in some particular Families; The Neighbourhood perhaps is acquainted with it by the Musick that attends it; or somewhat of

a more than ordinary ſtir, but when the Marriage of *the King's Son* is Solemnized, all the Kingdom ſounds with the News, and bears a part in the Publick Joy. Heaven and Earth ſhall Eccho to one another at this Marriage of the Lamb. The Glorious Angels, who rejoiced at the firſt Converſion of Sinners, at their firſt Eſpouſals to Chriſt, ſhall ſing Sweeter and Louder Hallelujahs, when they ſee theſe Sinners and their Saviour meet and never part. Their Entertainment is ſet out by that of a *Supper*; none ſuch was there before, from the Beginning of the World. 'Tis made by a Mighty Prince, who has fought and got the Victory, and treats all his Happy Subjects upon his

his Magnificent Entrance to his Palace.

Secondly, *This Marriage of the Lamb will be Solemnized with Universal Joy.* There is an *Epithalamium*, *Revel.* 15. 3. called, *The Song of the Lamb.* In the Highest Heaven shall all the Harps be tuned, and all the World shall find its self in Transports, when that Musick is begun. There was a Joy between our Saviour and his Happy Saints, when they were first Acquainted. A Suitableness there was in him to their Miserable Souls. His Person was the Dear Object of their Love, and his Visits in their Closets, and at his Table, filled them with unspeakable Delight. When they were

were on Earth, he sent them this Reviving Message, *Come to me ye that are weary and heavy laden, and I will give you rest.* And now his Word is performed, and they and he are most Comfortably met together. From Persons of Extraordinary Character something Great is to be expected. And what Joy must that be that is the joy of *God Almighty!* O what a Joy is among all the Blessed Guests on this Occasion! Their Minds are all Clear and Undisturbed: The Ground of all their Guilt and Fears is removed: No Guilt remains; for they are fully Sanctified and Acquitted: No Fear of Misery or Damnation; for they are in Heaven. O how Comfortably will the

the Blessed Servants of Christ look upon one another, when all the Miseries of Time, and all the Pains of Death, and all the sin that occasioned them are past and gone for ever. When Private Spirits are dislodged from their Bodies, they are Conducted to Heaven, and Received with Great Joy. But as in other Cases, so here, if there be Joy at the Birth of a Prince, there is much more at his Coronation.

3. *An Entertainment far beyond any they had in this World*: Beyond *their Weekly* or *Monthly Feasts*, though these were very pleasant. This ushers in an *Eternal Sabbath*: As, after Persons have Supt, they go to Rest.

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There is a Reſemblance of Heaven in the Concord of Families; and when the Hearts of the Married are united to one another: When there are no Brawls, nor diſagreeing Voices, but all ſweet and ſacred Love. But at this great Marriage, there will be an Harmonious Quire of Loving and Beloved Souls. They'll all rejoyce in each others Glory, though all this is far from being Groſs and Carnal, 'tis attended like the Goſpel with Spiritual Light. Now how much greater are the things of *Eternity* than the things of *Time*? What will be done when all the Works of Grace are finiſhed, and the Work of Glory is begun? When the Day of Judgment is over, and the Glorious Train of acquit-

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ted Shining Saints are carried to the Manſions of Unalterable Peace. And all the choſen Veſſels are filled with Happineſs, according to their ſeveral Capacities. Great will be this Solemnity; for very Magnificent and Great were the Preparations for it. A great many *Ambaſſadors* were diſpatch'd in the Name of Jeſus to eſpouſe ſinners; A great many Afflictions, and Conflicts, and various Operations of the Spirit, prepared the Bride for her Glorious Husband. The Promiſe of this Marriage was in the Goſpel, and the Contract and Writings, if I may ſo ſpeak, were ſealed at the Table of the Lord by the Conſent of the Faithful, and by the Blood of Jeſus; and all this

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the effect of his Rich and Free Grace. He takes his Church, and endows her, though without him she was in a Forlorn Condition, and extremely poor, without Ornament and Beauty. He Cloaths her and Feeds her, and puts off his own Comelineſs upon her. *Ezek.* 16. 14. There's a vaſt Inequality between him and the Church; He takes her without a Portion; He Redeems her from Slavery, and makes her Free and Honourable.

Fourthly, *This Marriage of the Lamb is the moſt glorious and perfect of all the other Works of God.* After Souls have been renew'd and try'd, after they have wreſtled with various Oppoſitions, and pre-

prevail'd, and when Death its ſelf is conquer'd. The Treaty about Marriage was carry'd on here, and agreed to, and begun by Faith. This is the great *Feaſt of Entertainment*, after all the reſt. The Incarnation of our Saviour was very wonderful, in which, as ſome expreſs it, *he Conſecrated our Fleſh in his Perſon*; in his Death he appeaſed the Juſtice of God; In his Reſurrection he was the Depoſitary of Life and Immortality, which he had purchaſed; in his Aſcenſion he took Poſſeſſion of Glory in our ſtead; at the laſt Judgment he will fully deliver us from the Power of our Enemies: This Act of our Elevation to Heaven is the moſt Conſummate

'Tis the finiſhing of his great Deſign.

Fifthly, *After this Solemnity, the Communications between our bleſſed Saviour and his Church will be more immediate.* Here the Communion between them is managed by Sacraments and Sabbaths, by the Scriptures, and by Miniſters, who are *the Friends of the Bridegroom*: But then Sight ſhall ſucceed in the room of Faith, and Fruition inſtead of Deſire and Hope; and after this Supper comes Eternal Reſt. After Dinner uſually there comes half the Labour of the Day; but after the laſt Enterment the weary are refreſht: Here the Saints had a Title to the Glorious Inheritance, and

and there they take Poſſeſſion of it. 'Tis an *Inheritance Incorruptible*; nothing can produce a Change there; there's no Weakneſs of Fleſh and Blood; no Tentation, no Devil, no Sin; there's a perpetual Spring, and no Winter.

Sixthly, *Think how pleaſant it will be to be for ever with our Bleſſed Saviour.* It renders the Joys of a Marry'd State moſt inexpreſſibly joyful, when a Perſon that has long waited for ſome lovely Perſon, and has been conſtant to her alone without any Alteration, does at length obtain his wiſh, tho after the tedious Expectation of many ſlow and heavy years, attended with abundance of Uneaſineſs and Vexation: But how

much more pleaſant than all this, is it for the Longing Saint and Chriſt to meet together, that moſt amiable Object of His Love and Choice, to be abſent from whom is now his Grief. It was on Earth a terrible thing to a good Man to want the ſweet Preſence of Chriſt; though but for a few Moments, they ſeem'd extremely long! How did He upon his firſt withdrawing, Sigh and Pray for His Return! O what a difference will there be between his Preſence with us then, and now! He does comfort and warm us now by the Communications of his Love; but alas! by the Affairs, and Hurry of the World, and our own Corrupt Nature, we grow Cold again; but never will our

our Thoughts be dull, or our Hearts cold when we are with Him in Heaven. We now ſee our Saviour through the Latice; 'Tis with a confuſed and obſcure View, and with weeping Eyes. 'Tis at a mighty diſtance; but O! when we are near Him, we ſhall diſcern that he is indeed a *Glorious Jeſus*; Thouſands of ſhining Excellencies in his Perſon will preſent themſelves to our wondring Eyes, which we never ſaw before. What will it be to ſee him crouded round with Joyful and Glorified Saints; who when the Veil is removed, ſhall ſee him Face to Face, *Joh.* 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they*

may behold my Glory which thou haſt given me. We muſt firſt be with him, and then behold his Glory, for the ſight of it in our preſent Imbodied State might amaze and overwhelm us.

And *laſtly*, think what a Kindneſs it will be in our bleſſed Saviour to fetch home his Glorious Bride; He will in Perſon come to fetch her with a Royal Train of Angels, and carry her up to his Kingdom in Triumph. This kind Shepherd, that here leads his Flock through green Paſtures, and beſide the ſtill Waters, will march at the head of all his humble Followers, who will attend him with Shouts and Hallelujahs. The *Everlaſting Doors* will open themſelves to this *King of Glory*, and he will

will preſent his Church to his Father, all adorn'd and beautified with his Grace, He ſhall ſit down upon the Throne in his Royal Robes; they ſhall wonder at Him, and He take Delight in them for ever, *Rev.* 5. 11. *I beheld that the number of thoſe round the Throne was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying, with a loud voice, worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. I heard every Creature in the heaven and earth, under the earth, and in the ſea, ſaying, bleſſing and honour, and glory, and power, be to him that ſitteth upon the Throne, and unto the Lamb for ever and ever.*

We are told, Verſe 30. *Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, ſhe ſhall be praiſed.* Beauty is the great Idol of the *Young*, and to that men offer up a Thouſand Flatteries; but nothing is more Worthy of Commendation than one that is truly Religious; That is, dear to God, Angels and Men; and ſuch an one was our Deceaſed Friend, Mrs. *Elizabeth Dunton*; Her Life was Holy and her Death Comfortable. We may trace her to the Grave by a Long Train of Amiable Graces: *Shining was her Path*; and that Early Light of Goodneſs which attended her greeneſt Youth, never Left her in her after Years, and ſafely ſaw her lodged in the *Grave*.

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As to her *Parentage*, ſhe was Honourably Deſcended; for ſhe was the Daughter of an *Ambaſſador*, I mean, *The Reverend and Excellent Dr.* Samuel Anneſley, *your late Paſtor.* And I am very ſenſible that the mentioning of ſo *Great and Dear a Name*; will cauſe no ſmall Emotion in this Aſſembly. You Loved him when he was alive, and you Honour his Memory now he is departed. When we ſpeak of him, ſo many were his Graces, and ſo flouriſhing his Soul, that we open *a Box of Ointment* that yeilds a grateful Smell, and perfumes us all. A man ought not to ſpeak of Dr. *Anneſley* in Diminitive and Common Terms, as he himſelf was far from a Common or Ordinary

nary Man. I reckon my ſelf very happy to have ever ſeen and known a Perſon in whom there was ſo much undiſguiſed and ſincere Religion, ſo beautiful a Plainneſs and Humility of Converſation, ſo flaming and ſo hearty a Love to the Salvation of Men, ſo vaſt a Concern for the ſpreading of the Goſpel over all the Nation, ſo great an *Encourager of Miniſters*, and eſpecially of *the Younger ſort*, to whom he was all along extremely obliging, and very kind; and many of whom owe all their Serviceableneſs, and the Light with which they now ſhine, to his Care in their Education. The *Old and the Young Miniſters* all Eſteemed him highly, and in loſing him, they loſt a Brother, and we a

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Father; as you his Congregation loſt a Loving and Faithful Guide. But as to you ſo great a Loſs is happily ſupplied by your preſent Learned Paſtor, Mr. *Woodhouſe*, may he for many ſerviceable Years ſhine in the Right Hand of Chriſt, to your Edification, and his own Comfort; and may a Double Portion of that Spirit reſt on him, which ſo long adorned and bleſt his Predeceſſor. You muſt ſee his Face, and hear his Voice no more, till the *Great Day*, when I hope you will be his *Joy and Crown*. I know there are among you ſeveral that bleſs God for him, and who love every thing that's any way related to ſo tender and ſo *good a Man*. This *Pulpit*, and theſe *Seats*, and all you have been

been *Witneſſes* of his Fervour: he never ſpared *his Body*, nor *his Pains* to do you good; many an hour in ſecret did he pray for you, as well as many an hour he ſpent in very diligent and ſevere Studies, to do you good. But that Tongue that once ſpake here with ſo great Livelineſs and Warmth, with ſuch a moving Sweetneſs of Learning, and Love, and ſacred Eloquence is now ſilent in the Duſt. O that ſo fine a ſpirit, ſo publick, ſo diſintereſt, ſo ſincere, ſo *void of Subtilty and Self-Love*, might be upon us all.

My Love to the *Father*, has made me for a while *to forget the Daughter*. But leaving him to *Reſt with his Maſter, and to the Glorious poſſeſſion of his*

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inexpreſſible reward, let us return to her again. She was, I ſay, honoured by having a *Miniſter* for her Father, as much as if he had been a Lord; tho by the iniquity of the times, and the ſimplicity of unthoughtful People, the Character of a Miniſter is thought lower than many others, and were we more Great or Rich, we ſhould be more valued. But while we ſtink in the Noſtrils of unſerious Perſons, we are unto God a ſweet ſmelling Savor. To be the *Ambaſſadors of Jeſus* is the matter of our Glory; and if as ſuch, we are deſpiſed, we'll pity our diſpiſers, and wiſh them more Grace and Wit. I reckon it amongſt the Felicities of my Life to have been a *Prophets Son*, nor would I leave a *Pulpit*

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for a Throne; we reckon our ſelves as Honourable in our Cloaks, as others in their *furr'd Gowns*, or in the *Long Robe*. Happy was Mrs. *Dunton*, in having a Miniſter, and ſuch a Miniſter to her Father; and happy he in having ſuch a Daughter, who, as he uſed to ſay, *never diſpleaſed him in all his Life*. It muſt rejoice him every Time he Looked upon her.

She acknowledges in her *Papers* found after her Deceaſe, the good Providence of God, in giving her *Religious Parents*, that with United Endeavours, took a mighty Care of her *Education*; and ſhe was good when ſhe was *very Young*. She found her heart changed to the

the Love of the Beſt Things, but when ſhe did not particularly know; as is the Caſe of many Children of Good People, into whom Goodneſs is inſtilled by Degrees, and who find themſelves alive, though they do not know the firſt moment, when they began to live. She received with her Father the *Holy Sacrament of the Lord's Supper*, between Fifteen and Sixteen; betimes it ſeems had ſhe fortified her ſelf againſt the Pomps and Vanities of the World by the Sight of a *Crucified Jeſus*.

She had a great Love to the *Holy Scriptures*. It was thence ſhe drew the Grace ſhe ſhined withal; never was the Bible ſlighted

ſlighted by a Woman truly good, but ſurvey'd as the Covetous ſurvey their Treaſures ſeveral times a day: She had, as I am aſſured by thoſe who knew her very well, render'd the Scriptures ſo familiar to her by frequent Reading, that ſhe was never at a loſs to know in what particular Chapter any Matter was, and her Memory was almoſt as *good* as a *Concordance*.

In her Illneſs ſhe took a particular Delight in the *Fifteenth of the firſt Epiſtle to the Corinthians*, and the *Eleventh of the Hebrews*: One, a lively Deſcription of the Reſurrection, and the other a Hiſtory of the Bleſſed Souls that ſhall be Sharers in it: As alſo ſhe was marvellouſly pleaſed in her Sickneſs with

with reading the 39th. *Pſaml.* A Pſalm indeed very fit or her and all other Perſons under bodily Decays, when their Strength and Beauty fade away; and after theſe, Mr. *Baxter's Saints Reſt* was a Book in which ſhe took a great Delight; there is a Spirit of ſuch Seriouſneſs and Heavenlineſs in that Book, that all the while one *reads*, one ſeems to be in Heaven; and no Book has met with better Entertainment with the Travellers to *Jeruſalem*, than this generally ſpeaking has. The *great Author* compiled it whilſt Sickneſs ſeem'd to place him near Heaven; but though he ſpoke as with an Angel's Tongue, yet he now more clearly knows what is the *Saints Everlaſting Reſt*, becauſe he is

there. Another Book she greatly valued was Mr. *Joseph Allein's Call.* It was writ with judicious Warmth and Zeal; it has I doubt not according to its Title *Alarum'd many Souls*, and of *Unconverted*, made them *very good.* She was a good Judge of *Practical Divinity.* Her taste of Authors was such as became a *Woman of Understanding*, and a *good Christian*: Hence it was, that besides the newly mention'd excellent Men; she also took a great Delight in reading Mr. *Howes Blessedness of the Righteous*, and she read it six times over, knowing it was a lively *survey of the Holy Land.* She discern'd in that Description the Draughts of a *great Hand*, and a *sublime Spirit*, and she used also with all his other

other Writings, frequently to Converſe. But of ſo great a Perſon, and ſo good Books, I ſhall forbear to ſay any thing. They are both ſo far above me, though for both I have a Profound Veneration. May the *Reverend Author* long live, and guide many more Souls to that Bleſſedneſs: And if my Modeſty would give me leave to ſay it, after I have mention'd ſo great Men, ſhe honour'd me extremely, in liking my poor Book on *Sickneſs and Recovery*: I do not this out of Affectation and Vain-Glory; for my Sickneſs makes me to remember that that's a Flower that does moſt quickly wither; a poor little thin Bubble that a poiſonous Breath ſoon ſcatters; but I mention it with great Thank-

fulneſs to God, that healed my Diſeaſe, that he has enabled me to Write, and bleſſed any thing that I have written, to the Conſolation and Support of any of his Servants in their Affliction. I beg of thoſe that are the Living Witneſſes of any ſuch thing, that they will give God all the Glory, and help me to praiſe him.

Our Good Friend, Deceaſed, was the more Excellent for the Charitableneſs of her Temper, and for her Good Opinion of others that were not juſt of the ſame Perſwaſion with her. Her Thoughtful Mind eaſily ſaw that *different Names* do not make *different Religions*; but the Image of Chriſt is the ſame Lovely Thing, whether form-

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ed in a *Church* or in a *Meeting*. And indeed I cannot but obſerve, that the Wiſer and Better either Men or Women are, they are ſtill more Charitable and Candid to others: They are the Weakeſt People that are moſt Fretful; and Children in Underſtanding who are moſt Narrow-Soul'd. Her Charity was not the Fruit of Lazineſs, or want of ſearch after Truth, but of Cool and Sedate Thoughts. She has diſcovered an Inquiſitive Temper in ſeveral of her own Reflections *on God's Grace, and the Will of Man; on Original ſin, and the Effect it has on the Faculties of the Soul.* And all this with a mighty Senſe of the Depth that there is in Divine Truth, and how many Things there are which we can-

not fathom; which we are ſure Exiſt, though we cannot Comprehend. *I will*, ſays ſhe, *obey God's revealed Will, and adore his ſecret Will, and reſt upon his Promiſes, and lay all down at the Feet of Chriſt, ſtill minding my preſent Duty. The Belief of God's Foreknowledge, or decreeing whatſoever comes to paſs, ſhould not hinder me from my Duty, but rather provoke me to be more diligent: I ſhould certainly do more for my Soul than my Body. Tho I do not know whether Food will nouriſh me, whether Phyſick will relieve me in Sickneſs, yet I'll not neglect any means.*

And not only was ſhe remarkable for the Charity of her Opinions, but for her *Bounty* too to thoſe that were in want; neither

ther her Head, nor her hands were empty. She was ſparing as to things that were ſuperfluous, that ſhe might be more Liberal in ſuch as were more neceſſary; ſuch diſcretion ſhe uſed in her Houſe, that her very Expences were more profitable to her Husband, than the ſaving Penuriouſneſs of others.

But I cannot give her any Commendation greater, than to ſay, That in all reſpects ſhe was Charitable, not *Cenſorious* nor apt to believe ill of others, for they are miſerable ill-natured People, to ſay no worſe, that are forward to Judge their Neighbours behind their backs, and do the Devils drudgery by ſpreading falſe reports.

She *never* (as her Husband has obſerved for all the Fifteen Years that he was Married to her) *ſpoke ill of any one.* Or when upon a juſt Provocation ſhe reflected, ſhe would ſay, if askt the Perſon, when we ſpeak ill of any, ſhould never Name them, as not knowing how that might expoſe them to others. To thoſe People that entertain Lying Reports of others by *Wholeſale*, and to thoſe that retail them, I recommend the Reading of the *Fifteenth Pſalm*, and 1 *Cor.* 13. Though I know there's Doctrine there they'll not like, becauſe they do not care to Practice it.

Tender and ſuitable was the ſenſe which this Good Woman had of

of ſin, and of the Grace of God. Very obſervable were her Humiliation and her Gratitude. I believe, ſays ſhe in her Papers, *ſin to be damning, and that One unrepented of, will undo the Soul for ever. That Repentance is the Gift of God, and that no ſin can be pardoned any other way than by the Blood, Merit and Interceſſion of Chriſt. But who can be aſſured that he ſhall live to Repent, and that God will graciouſly Pardon that ſin which he preſumptuouſly Commits? But was I ſure of Pardon, can I be guilty of ſuch horrid Ingratitude, after having had ſuch Experience of the Goodneſs of God to my ſoul, to offend ſo Holy and Compaſſionate a Father, when at the ſame time I believe that it coſt Chriſt ſo dear, e're Divine Juſtice could be ſatisfied!*

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I beg of thee, O God, to engage me in an unalterable hatred of ſin, that I may never break with thee any more. I am the moſt inexcuſable of any perſon in the world, if I diſingenuouſly carry it to him that has ſupported me in my Afflictions, and dealt tenderly with me. I can of my ſelf do nothing, but by the ſtrength of Chriſt I can do all things.

Not *all the Diſpleaſure of the World* was ſo Formidable to her as the Wrath of God. How did ſhe admire the Divine Patience, and all the Wonders of his Free Love! *O Lord, I beg that I may be more and more ſenſible of my undutiful Behaviour to thee, that I may do my utmoſt to pleaſe thee in all things, and yet daily grieve that I can do no more.*

Her

Her Humble ſenſe of her own Meanneſs produced a moſt ſincere Thankfulneſs to God for all his Mercies. All her Expreſſions ſhew the Motions of a Soul, that was under more than a light Tincture of Religion, ſuch as theſe: — *'Tis impoſſible for me to reckon up all the Mercies of my Life; ſurely Goodneſs and Mercy have followed me all my days: I have been carried through various Afflictions and Troubles, and ſupported under all; bleſſed be God there is an Eternity, wherein to adore and praiſe him; I never yet could name that State wherein I have not had thouſands of Mercies for one Affliction; I have been diſtreſſed, but not forſaken; I have been many times perplext, and knew not what to do; my Faith has begun*

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to fail, and God has given the Lye to my unbelief, and has given me fresh Occasions to praise him, and to trust in him whatever my Condition be; I adore the Soveraignty of Divine Grace that has made me willing to accept of Christ; I find a secret Influence of his Spirit that makes me serious and watchful in my duty; whatever others pretend of the freedom of the Will, I am sure mine is stubborn and averse to every thing that is good, and that I can do no Spiritual Action without Assistance.

She was extremely pleased when she had the opportunity of Solitude to converse with God and her own Soul; finding little in the World but Hurry and Noise, and Disappointment, and Vexation: She was such a Lover of Private Prayer,

Prayer; that she often made use of the *Stillness and Silence of the Night*, to recreate her happy Thoughts; and she did not leave this but with her latest Breath. She prayed to the last Moment for her Relations, and especially for her deareſt Husband, and for her own safe Passage.—— *Lord be with me in my last Hour; Lord keep me close to thee; Lord what shall I say when Sin looks me in the Face; pity thy poor Servant, who is undone without thee; direct me what to do: I must say, if thou Lord be strict, to mark what is done amiss, who can stand? but there is Mercy with thee, that thou mayest be feared and loved.* Prayer was a duty so Comfortable, that she never omitted it twice a day for many Years together.

Her

Her Love to her Husband was as Remarkable as her other Graces. There was between them both no other Conteſt but who ſhould Love beſt. Like a Prudent Wife ſhe ſtudied his Humour, carrying it towards him with the moſt Obliging Meekneſs, and by her Prudence, and good Conduct, and In-ſight into Buſineſs, ſhe was very ſerviceable to him in his Trade. And this, together with the conſtant Zeal and Solicitouſneſs that ſhe had both for the Health of his Body, and the Salvation of his Soul, made her in all reſpects a Meet Help. Nothing in her ſickneſs was a greater Affliction to her, than to ſee him troubled, and that her Indiſpoſition rendred her incapable of looking after his Wellfare,

as

as ſhe uſed to do at other Times. So that in parting with ſo good a Wife, he has loſt half himſelf; and perhaps his Humility will teach him to ſay, *the better half*. For the good Hope ſhe had of Heaven, made her look upon Death without a trembling Eye or Heart; Only ſhe ſaid, *ſhe deſired to live for his ſake, and nothing elſe.*

Upon all Perplexity of Affairs, ſhe calmly deſired him to truſt in God, and he always found an happy ſucceſs in following Advice ſo truly Chriſtian; and which was the more welcome, as coming from one who he was ſure loved him, and whom he dearly loved; and how could he do otherwiſe, when ſhe, in the words moſt kindly

kindly endearing, uſed to tell him, *Methinks I have all the World, in having thee.* In her very great Pains, and in her very Agonies, her Expreſſions of him were full of Tenderneſs, and a juſt Concern for his Good, when he ſhould ſee her no more; nothing leſs could be expected at the Concluſion of a Life of Love, in which ſhe uſed to ſay, *ſhe had rather die than he ſhould be ſick.* She thanked him very particularly for all his Kindneſs to her, and *earneſtly prayed that God would requite him, and that he would give him Grace ſo to live on Earth, that he might not fall ſhort of Heaven*; and no wonder if an Husband once ſo bleſs'd, bewail his preſent Loſs; but I deſire him to remember, *her Maker was her Husband*, and

ſhe

ſhe was more God's than his: He has loſt his Fellow-Traveller, but what Cauſe is there of many Tears, when a poor Pilgrim is arrived at her home?

An happy Improver of her time was this good Woman. Nothing ſhe avoided more than the being idle; I ſuppoſe ſhe had obſerv'd that thoſe who were *Idle* were *Buſie-bodies*, and that thoſe who would not work themſelves were very apt by needleſs Viſits and Diſcourſe, to diſturb the Work of others; ſhe loved her *Bible* and her *Needle* too; the effects of her dextrous Management of that yet remain: Her Prudence gave ſo many Proofs of her Capacity for Buſineſs, that the Heart of her *Husband ſafely truſted in her*;

and things were as well managed when he was abroad, as when he was at home. She never desired to govern but when he was not on the Spot, *Prov.* 30. 31.

The Love that she had for Sabbaths and Publick Assemblies appear'd upon all Occasions: She never omitted going to the Sacrament, nor the hearing of two Sermons every Lords-Day, from the Sixteenth year of her Age, to the time of her Sickness; She did not venture into the Divine Presence without awful and solemn Thoughts; and before she went to the Table of the Lord, I find (in the Papers that I am sufficiently assured were her own writing) she thus in private did express

her

ſelf.——O how ſhould the Thoughts of Free Grace fill me with Love to God. I am filled with Joy inexpreſſible, and full of Glory. O Lord, I ſolemnly reſolve againſt all my Sins. Theſe are the Murtherers that would not have thee to Reign over me. I conſidered the Love of God, in parting with his Son to die for Sinners; what an amazing Love was it that God ſhould become Man? that he ſhould be ſo poor as not to know where to lay his Head when he came to enrich the World. Oh to think that I ſhould be one that Chriſt had in His Thoughts of Love. It makes me cry out, why me Lord, why me! O deareſt Jeſus, I cannot at this Sacrament take a Denial of thy gracious Preſence; I come to meet with God, and I cannot be contented without him;

I would have all my Graces flouriſh, I would have all Sin deſtroy'd and rooted out. O bleſſed Jeſus. I come to thee, here are my Luſts, my Pride, my Unbelief, my want of Love to thee, the baſe Sins of my Nature, my diſingenious Carriage towards thee; here Lord ſlay them before thee. I *did*, ſays ſhe, in theſe and the like Expreſſions, *make over my ſelf to be more entirely God's; and* I *dare own upon Review, that* I *enjoyed Chriſt. This did in ſome meaſure ſet my Soul a longing for Heaven.* Lord, *ſaid I*, if a Smile of thy Face is ſo ſweet and refreſhing, what are the full Views thereof? If a Glimpſe of my deareſt Jeſus be ſo pleaſant, what will the full Viſion of God be for ever? Surely a Freedom from Sin will be unſpeakably ſweet to me, who am ſo har aſt with it. So

So great a Regard had she to Assemblies, and the Ministry, and whatsoever tended to prepare Persons for another World, that it was a great Support to her to think that her Brother *Benjamin* was design'd for a Minister, and she hoped that God would (as her Father was confident he would) use him as an Instrument to promote his *Glory*, and the *Good of Souls*.

Chearful and still she was in Health, and serene and undisturb'd in her Sickness. Many People are good-humour'd when they are well, that are very waspish and uneasie when they are ill; but so was not she; her Faith produced Patience. Mr. *Dunton* was very sensible that he repeated

ſeveral Advantages from the Greatneſs and Steddineſs of her Faith, and that *God bleſſed him for her ſake*; and how ſhe her ſelf was bleſſed by her Truſt, appear'd in the ſweetneſs of her Carriage in her laſt Afflictions. She had from her Father's long Patience under a tedious Sickneſs, learn'd in Imitation of him to be patient, ſaying, *What will not the Preſence of God ſweeten?*

On this Occaſion ſhe expreſs'd her ſelf to a near Relation:—— "I wiſh we may all improve "my Father's Illneſs, and en- "deavour to bring our Wills "to the Will of God, and then "I hope he will continue him to "us. As to my ſelf, I am in the "Hands of a Compaſſionate Fa- "ther,

"ther that will do with me "what is best. Why should a "Living Man Complain, a Man "for the Punishment of his sins? "A Person that is out of Hell, "has nothing that befalls him "in this World to complain "of.

She had learned from her first Youth to be Resigned; and when in appearance she drew near her End, and was in very torturing pain, she said, "The "Lord pity me. I admire thee "Lord, but I cannot enough "admire thee. Let me have "thy Presence. I have thy Pre-"sence. I cannot enough admire "thee.

In her *Seven Months illness she did not utter a repining word*

(as was obſerved by Mrs. *Elizabeth Johnſon*, her very tender and compaſſionate Kinſwoman, that attended and helpt her even for ſo long a time with indefatigable Zeal, and Diligence, and Love; that mourned with her when ſhe mourned, and for ſeveral Weeks ſeemed to wake with her when ſhe waked, being at all hours of the Night, not only within Call, but, even to a Wonder, as it were, actually ready to aſſiſt her. Mr. *Dunton* will ever eſteem her for an Affection to his Wife, that was both tender and durable; and God will requite her for her Kindneſs.) She begg'd of thoſe that were about her, to reſign her; for, ſays ſhe, as always before, *God has dealt very tenderly with me.*

I find in her Papers this Reflection, upon hearing of the Death of one by which they were like to have a great Loss: "I consi-
"dered that in my Prayers I pro-
"fest to God my Indifference
"for the Things of this World;
"That He alone is a satisfying
"Portion, &c. And then, how
"good God had been to me in
"all his Providences, even those
"that were most afflicting. I
"have Cause to trust in him,
"if he should bereave me of
"all Worldly Enjoyments. O
"my Soul, Consider his Deal-
"ings with thee of late Months,
"they have been very Tender
"and Compassionate; full of
"Wonderful Condescension:
"What Encouragement has he
"given me for Faith and Depen-
"dance

" dance on himſelf; for he has
" compaſſed me round with
" Mercies.—Let God do what
" he will with me, I do, and
" thro' Chriſt's ſtrength aſſiſting
" me, I ſhall ever ſay, I had rather
" a Wiſe God ſhould chuſe all
" things for me, than that I
" ſhould be mine own Carver
" in any thing. I am never ſo
" Happy and Quiet as when I
" loſe my Will in the Will of
" God. What is the Voice of
" my Afflictions? Were I not
" a ſtranger at home, I need not
" ask the Queſtion.

And as there is no Submiſſion without Hope that we ſhall at length eſcape from all our Miſeries, and that our Afflictions, how ſmart ſoever, will have a bleſſed Period: So all the Compoſure of this Ex-

Excellent Perſon was quickned by the Livelineſs and Brightneſs of her hope of Heaven.

In all her ſickneſs ſhe ſaid, ſhe had *no doubt upon her Spirit as to her future Happineſs.* And in this chearful Expectation, reſembled alſo her Father, who, through a tedious Diſeaſe, had no Cloud upon his Mind. Happy Souls indeed, that ſail to Heaven with ſo full a Gale.

When it was judged that ſhe was very near her End, ſhe ſaid to one, that ſtood by, *Heaven will make amends for all.* And when ſenſible of great Pains, ſaid, *'Tis but a little while before I ſhall be happy. I have good ground to hope that if I die, I ſhall through Chriſt be bleſſed; for I de-*

di-

dicated my ſelf to God from my Youth.

But our good Pilgrim is almoſt at home. Let us, having ſeen her walking undefiled on the Road, behold her taking her laſt ſtep, and how ſhe trimmed her Lamp, when ſhe heard the Voice, *Behold the Bridegroom comes, go thou forth to meet him.* When her approaching end gave her Husband a deeper ſorrow than before; ſhe endeavoured to ſolace him, by ſaying, *Don't be ſo concerned about parting; for I hope we ſhall both meet where we ſhall never part.*

She had laid in Oil before the Laſt Summons came. In Summer ſhe provided for Winter,

ter. and in Health for Sickneſs.

In a Letter that ſhe ſent to her Maid, that was alſo ſick, there were theſe words, which ſhew a becoming Sympathy and Zeal:—— "We whom God is "pleaſed to hold hovering over "the Grave, have Reaſon to be "Reſtleſs till we have ſecured a "ſaving Intereſt in Chriſt. I "muſt confeſs your Carriage "has been ſo Obliging, ſince "you have been with me, that "I cannot but paſſionately long "for your Eternal Wellfare. "Sickneſs is no Time to pre-"pare for Death in; There-"fore I hope you have Conſi-"ſidered that in a Time of "Health.

She

She exhorted her Visitants to make an early Preparation for Eternity: "Were my work, "*said she*, now to do, I were un- "done for ever. She knew that Distempers unhinge our Thoughts, and leave us in a miserable Hurry and Confusion. "O! *said she*, 'tis a solemn thing "to die, whatever we may think "of it. O this Eternity! There's "no Time for preparing for "Heaven like the Time of "Youth. Tho Death were ne- "ver so near, I can look back with "Joy on some of the early years "that I sweetly spent in my Fa- "ther's House, and how I com- "fortably lived there. O what "a Mercy is it to be Dedi- "cated to God betimes! Her Love and Tenderness for her Hus-

Husband and other Relations continued to the last.

She solemnly committed them to Gods Protection, and the day she died, repeated her Requests for their Eternal Welfare, as well as her own. Her Soul when just upon her Lips, thus took wing away. "Lord par-
"don my Sin, and perfect Ho-
"liness; make me more Holy,
"and Fit me for that State
"where Holiness shall be per-
"fected. Accept of Praises for
"the Mercies I have receiv'd:
"Fit me for whatever thou wilt
"do with me for Christ Jesus
"sake.

She said she had had as much of God throughout this sickness as she had been able to bear.

bear. This ſhe pronounced the very Morning before ſhe died, which was *May* 28. 1697. Thus lived and thus died this good Woman; Her Life was pure, and her Death ſweet: Alas! that we muſt ſay *ſhe is dead*; the Lamp that ſhone a while ago is now extinguiſhed, and the Flower that perfum'd all her Friends is withered; or rather 'tis not withered, but remov'd; ſhe believed in *Jeſus*, and ſhe did not taſte of Death; Her Soul was not ſeparated from her God, which is the Death of Death. May we not hope that as when the Sun ſets, though in Clouds, he riſes bright and fair, the next day? may we not hope as when the Flowers are nipt by the Cold of Winter, they are more freſh and green by the

the mildneſs of the returning Spring, ſo this our Friend that has ſet in Death may riſe again. That ſhe will come and help by a Good Example to Beautifie the World again. No, alas! Never, never in this World muſt her Husband have his once Dear Wife to bid him wellcome home, with *Gentle Words, and Kind Looks*. Never muſt he more have her Prayers and Aſſiſtance in his Buſineſs: No more muſt he have the Converſation of his Deareſt She. But what then? muſt he mourn as without Hope? Muſt he, whileſt he ſhews himſelf a *Sorrowful Husband*, put off the Chriſtian, and not remember, that though ſhe is gone, ſhe is not periſht, ſhe has left him, but ſhe is with the Lord: That Duſt

that is laid out of his Sight is under the Eye of God, and He will raiſe up that Body that is now conſuming in the Grave a *Bright and Glorious Body*, ſhining with all the Beauties of a bleſſed Reſurrection; whilſt you mourn that ſhe is gone, rejoyce that ſhe is gone to that Jeſus whom ſhe lov'd, and with whom ſhe long'd to be. Whilſt you mourn that ſhe is yours no more, no more your *Companion* & *Fellow-Traveller*; rejoyce that you were bleſſed with the Converſation of ſo excellent a Perſon ſo very long; kind to you God has been, in not ſnatching from you this neareſt Comfort of your Life many Years ago, *Ezek.* 24. 15. you ſaw her a great while, though now *the Deſire of your Eyes* is remov'd. Could this

happy

happy Saint leave her Hallelujahs to behold your Sorrows, ſhe would no doubt wonder at your Grief; wonder why you lament her Death, when it was the way to Life; wonder why you envy her Happineſs; that ſhe is paſt Death, and Pain, and Sin. O my Friend, be glad that *a part of you is now in Heaven*, and make this uſe of your Loſs more diligently to prepare to meet her there, and there your Converſation will be infinitely more pleaſant, and more durable, than it ever was; and there, as ſhe told you, *You ſhall meet, and never part.* Often I know, you will remember her, often ſo amiable a Perſon, and ſo loving, will be the Subject of your Thoughts: But whilſt with heavy Eyes and a ſad Heart you

look upon this Flower that is torn up by Death, think upon *your Wifes God and your own*, who is to do with her and you what he judges fit, and when he pleaſes; and may he bring you at length to that bleſſed place, *where Sorrow ſhall be no more known.*

As to you her *Brothers* and *Siſters*, I know it grieves you to think you have loſt ſo near a *Relation*, and ſo *dear a Friend*; and that ſo ſoon after the Death of your excellent Father. The Loſs of ſuch a *Father* and ſuch a *Siſter*, and ſo near together, muſt to you be very ſenſible, and afflict you with a double Grief. God has indeed made a *very wide Breach* upon you, and chaſtened you with two Rods almoſt at once. God has ſcatter'd you

that

that lived many Years together with a loving *Father* and *Mother*, you are afflicted in some Reſpect more than others; but I doubt not but God in your Friendleſs Condition will be your Friend; for in him *the Fatherleſs find Mercy.*

It muſt be ſurely a Joy to you, to commit your ſelves to *your Father's and your Mother's God*: He will not abandon thoſe that humbly put their Truſt in him: He will raiſe you up Friends, and bleſs thoſe that are *kind and friendly* to you; and I doubt not but thoſe that were once the *happy Hearers of your Father*, will ever, even for his ſake, take all the occaſions they can to expreſs *their Remembrance of him in their Love to you?* And

ſuch as have already done ſo in any kind, may they have the Bleſſings of a Miniſter upon them and a Prophets Reward: It was the Saying of your good Siſter, in a Letter to a near Relation; ſome of you, I ſuppoſe, remember it; *I beg of you to endeavour to ſubmit to the Will of God; I queſtion not but he will ſome way* (though how, it is yet unknown) *make up the Loſs of my Father to us all. Oh what a comfort is it to us that he enjoyed ſuch an un-interrupted Aſſurance of Heaven, and that Reſignation of himſelf to the Divine Will, which is enough to make all that have been about him in Love with the ways of God, and may afford us Comfort under our great Loſs. Earneſtly deſire God to make up the Loſs of our dear Parents.* Only

give

give me leave to desire you to follow in all the Blessed Qualities, with which they shined; your *Father*, and *Mother*, and *Sister*; that you may all at length meet with Joy in that Family, which never shall be dissolved. Few have such Parents as you have had, and great are the Obligations you are under, to Conform to such Bright Examples as you have had shining before your Eyes; may you all live in the Love of God, and one another.

As to this *Assembly*, I congratulate you for the Happiness of having had such a Member as Mrs. *Dunton* was; a *happy Garden* it was, in which flourish'd such a Plant; an *happy Nursery*, in which such a Soul was bred

up for Heaven. Happy was her *Father*, in having such a *Daughter*; happy her *Husband*, in having such a *Wife*; and happy you, in having such a *meek Christian*, your Acquaintance.

I hope you have yet amongst you many such, many *Daughters* that may do as vertuously as she has done, and that under the Labours of your *present worthy Pastor*, there may daily be an Addition to this Church of many more such.

And now, as when a Man thinks of Heaven, one Thought of that *Glorious Place* Eclipses all the *Glory of the World*, and one Thought of a *vertuous Woman*

Woman throws a Veil upon all the mean Arts that the Bad use to set off their false and pretended Beauty: So after having survey'd whatever is magnified, and extolled amongst Men; I see nothing that renders Life happy, and Sickness tolerable, and Death quiet, but *good Humour*; *and the Grace of God*; and silly are the little Efforts made by some would be Wits, against the *Use and Necessity of the Ministry*, when God is pleased to bless it, to prepare Souls for Eternal Happiness.

It was by the *Ministry* this good Woman was first new-born; under which she lived and flourish'd in her Soul, and of which she had an high value to the last.

Methinks

Methinks the ſetting before you ſuch an *Example of Goodneſs*, muſt produce ſome good Effects. As to my ſelf, I hope I have received Advantage by the *Peruſal of her Papers*; the Summ of which I have Communicated to you. As a Man cannot handle Perfumes without bearing away part of the Scent.

This Obſervation we may all make, That God has not forſaken the Earth. There are in it abundance of Dunghills, but there are a great many Gardens too; a great many Weeds, but abundance of Uſeful and Neceſſary Plants. Abundance of Common Stones; but there are ſome Rubies too. There is Vile

Vile and there is Precious; a great deal of ſin, and ſome goodneſs; a great deal of Chaff but ſome purer Grain. God has his Jewels here, but many times the Caſe hinders their Luſtre. Theſe Jewels are caſed in bodies ſo ſickly and ſo weak that their Luſtre is not ſeen, not admired, as it ought to be, and many times they are trampled on by the Feet of Pride; but the Day is coming, *when God will make them up*, *Mal.* 3. 17. They ſhall be ſeparated from all the Rubbiſh and the Droſs that was about them; Poliſht and expoſed in the trueſt Light; and all the World ſhall wonder at their Brightneſs, at the Brightneſs of the Caſe, and the Jewel; at the *Glory of the Soul*, and of *the Body*. They are in great

E-

Eſteem with God in this World; and though ſcattered hither and thither, he'll not loſe them, however diſperſt; he'll gather them together. O what a Glorious Proſpect will there be at the Laſt Day, when Chriſt and his Church ſhall ſolemnize *the Marriage of the Lamb*! When his Bride ſhall be arrayed in *White*, and have all her Jewels on; when the ſecret Devotions, and Charities, and Prayers of Humble Chriſtians, that made no great noiſe or ſhew in the World, ſhall be openly rewarded. O! what a ſight to ſee, that not a Sigh, or a Groan from an Honeſt Soul was ever loſt. To ſee that all their Tears were bottled, and all thoſe Tears ſhall turn to Pearls; all their Sorrows into the ſweeteſt Con-

Conſolations. To ſee what Beauty there was in the ſecret Motions of divine Life. How much of Heaven in panting and breathing after God. There are a great many Excellent Souls that live in the Shade, in private unobſerved Corners, and yet are Eminent in Grace, and are the Favourites of God, tho they dwell in poor Cottages: They are not for a Flanting Oſtentation of Religion, nor for an Hypocritical calling to the World to ſee their Zeal; but are content with God's Approbation, and the Witneſs of their own Conſcience. Of ſuch it ſhall be ſaid, *Behold the Faith and Patience of the Saints.* Behold the Faith by which they were fervent, and active for their Ma-

Master; behold the Patience with which they bore those Afflictions which he sent upon them.

THE END.

Books Writ by Timothy Rogers, *M. A.*

Early Religion, or the Duty and Intereſt of Youth.

Practical Diſcourſes on Sickneſs and Recovery.

A *Diſcourſe* concerning *Trouble of Mind*, and the Diſeaſe of *Melancholly*.

Fall not out by the way: or a Perſwaſion to a Friendly Correſpondence between the *Conformiſts* and *Nonconformiſts*.

The Changeableneſs of the World, with reſpect to Nations, Families and particular Perſons.

Con-

Consolation for the Afflicted, or the way to prevent fainting under Outward or Inward Trouble.

The *Happiness* of a *Quiet Mind*, both in *Youth* and *Old Age*.

The Character of a Good Woman, both in a *Single* and a *Marry'd State*.